TRUTH
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THE CASE FOR

PHYSICAL MEDIUMSHIP

Intentional Villainy, Unadulterated Fear and Gross Ignorance — the Crux of the whole Anti-case. All Three Can Be Found at the Very Roots of the Ugly Flower of Prejudice.

By The Editor

It seems that today, more than ever before, we must be reminded that there are no authorities on mediumship, especially physical mediumship. We must also be reminded that all keen and honest observers continually notice just a little intentional villainy on the part of certain alleged psychic researchers and pseudo Spiritualists.

And finally, we must be reminded that fear and ignorance always lie at the roots of the ugly flower of prejudice . . . openly expressed by the Orthodox opponents of Spiritualism and ever smoldering in the hearts and minds of some of the champions of mental mediumship.

When *Psychic Observer* was launched in 1938, there was at that time and still is today, a need for the accumulation of present-day facts gathered as a result of wide experience with seance-room phenomena (i.e.) voice mediumship and materialization.

Source of Conviction

Her very conviction of the truths of survival, says Juliette Ewing Pressing, were obtained through demonstrations of physical mediumship witnessed at Camp Chesterfield, Chesterfield, Indiana over 18 years ago. Ask anyone today, especially some of the old-timers if they will be honest about it, and they will say their conviction came from hearing a voice or seeing the spirit form of a loved one. This type of conviction is usually received through physical mediumship.

Flo Cottrell

She, too, has been ridiculed

Although the psychic researchers today conduct most of their experiments with mental mediums, yet records show that the physical mediums of yesteryear were the object of research and therefore the source of the greatest mass of evidence.

At this point it is well to differentiate between mental and physical mediumship. Clairvoyance, clairsentience, telepathy and most phases of spiritual healing are relegated to the mental phases. All else, including trance, is commonly referred to as physical mediumship.

To trace the history of physical mediumship, the student must read hundreds of volumes. Millions of pages of typewritten notes have also been assembled during the past 70 years.

Even so, out of it all, the careful observer is bound to sense the taint of intentional villainy and this coupled with fear and ignorance has led to a crisis in psychic research.

Phenomena Shy

Those interested in this study fit into many categories . . . the diligent vs. the alleged psychic researcher; the honorable magician vs. the conjurer with a flair for publicity; the self-appointed psychic researcher vs. the serious chap who methodically plods along knowing that he knows nothing — ever striving to gather crumbs of evidence along the way.

Yea, there is a crisis in psychic research, both in this country and Great Britain. One has only to look at the records

Jack Webber

Victim of carelessness

of today as compared with the data assembled by men like Lodge and Crookes on one side of the water and Professor James and Hyslop in this country.

It is common knowledge that the staid A. S. P. R. continues to ride on the coat-tails of the fame and integrity passed on to them by Professor James Hervey Hyslop, whose son, although he is today the President of the A. S. P. R., has no particular interest in advancing the cause of psychic research.

It would be well for the present-day psychic researchers, if they shy physical mediumship, to at least continue their experiments with top notch clairvoyants. But, they are not even

doing that. In their smug complacency, they count glass marbles in glass jars and run a gadget which looks like a pinball machine—all in an effort to determine the psychic qualifications of persons taken at random or those who have already gained some fame as mediums. What they are searching for, God only knows.

And then, we have the psychic researchers on the fringe of the ranks of Spiritualism vs. those associated directly with it. They all seem fairly sincere, but few have actually made a deep study of the case and fewer have ever read any of the classics on the subject.

Read the Books-

A brief resume of the history of physical mediums in all parts of the world should definitely be a part of this discussion. By glancing over thirty books on this subject, I find that the great German psychic researcher, Baron Von Schrenck-Notzing, spent years investigating Mme. Bisson, a powerful physical medium. The results of his research are set out in his rare, 340-page classic, "The Phenomena of Materialization," yet records show there were those who were violent in their condemnation of Mme. Bisson's psychic power.

"Mary M"

T. Glen Hamilton's medium. Compare these ectoplasmic structures with modern-day photograph "C" on Page 12.

Gustav Geley in his 400-page classic, "Clairvoyance and Materialization" presents irrefutable evidence received through the mediumship of Jean Guzik. And it was this same Guzik who was condemned by certain British scientists who phrase their allegations in a maze of quotations made by an alleged psychic researcher who never even met the medium.

One of the reasons Nandor Fodor, now in America, resigned as director of the British College of Psychic Science, was because of the exception taken to the treatment of a certain foreign medium who was invited to appear at the college for a series of seances. Ever since that time, Britain has been faced with a crisis insofar as psychic research is concerned because, as the matter stands today, self-respecting mediums will not allow themselves to be thrown to the lions who are now starving for evidence because they have no mediums to attack.

"Intention and Survival"

In Canada, the late T. Glen Hamilton spent his latter days investigating a medium he chooses to call "Mary M." The results of his experiments are published in his book, "Intentions and Survival," now out-of-print. They cannot now attack "Mary M." because they know not who she is.

Take the recent case of Helen Duncan, the famous but much maligned materialization medium of Glasgow, Scotland. She was condemned by those in the ranks of Spiritualism and even brought to trial in Old Bailey where she was convicted by several wigged barristers who were determined from the very outset to flounce the moth-eaten witchcraft act in the faces of those who tried to defend her.

Unfortunate Case

Mrs. Duncan's lawyers even offered to have their medium defendent hold a materialization seance in the court room for the "mealy-mouthed" barristers opposing her. However, this was denied on the grounds that the "thing" itself was not possible, never had been possible, and never could be possible. Consequently, the medium was sent to jail for nine months. This case is outlined in detail in a book written by Maurice Barbanell called, "The Case For Helen Duncan."

And then there is the case of Jack Webber, one of the most powerful physical mediums in Britain before he passed away as a result of laxity on the part of the sympathetic sitters when a light was turned on at the wrong time. His trials and tribulations and descriptions of his mediumship, are set down in Harry Edwards' book, "The Mediumship of Jack Webber."

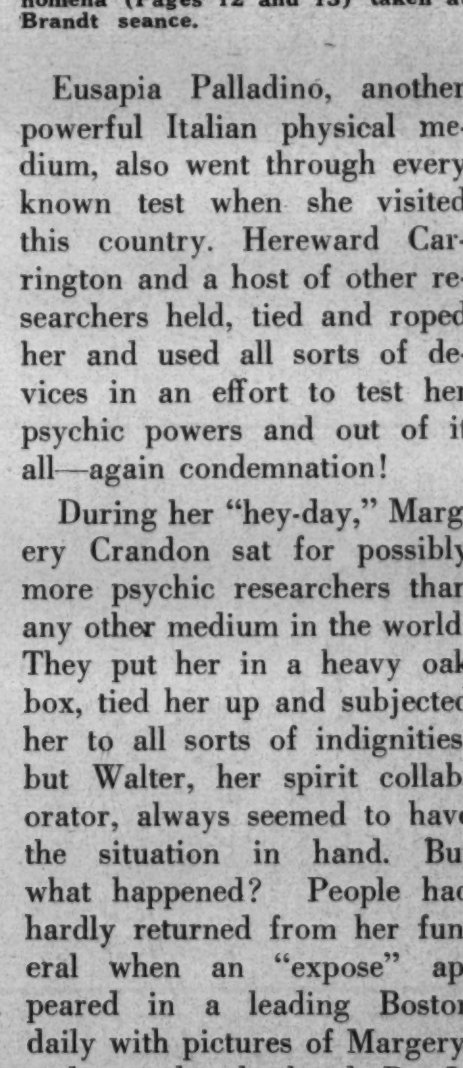
It Happened To Valiantine

And in America, there is the late George Valiantine who, some 20 years ago, became quite famous as a voice medium. His Waterloo came during a series of seances held in Europe sponsored by H. Dennis Bradley. A pathetic case, indeed, for Mr. Bradley, supposedly a friend of Valiantine, turned against him. Whether it was honest criticism of just plain villainy, will never be known. The fact remains that this case shows where a man sets himself up to be an authority and hurls unjust condemnation. Valiantine passed away a broken man because of one man's opinion.

Crandon's Hey-day

This sordid tale is covered by Bradley in his books, "Towards the Stars" and "Wisdom of the Gods." I knew Valiantine well and had a splendid sitting with him at Williamsport, Pennsylvania, several years ago. At that time, he told me his side of the story.

Records show the miserable treatment accorded the Italian medium, Nino Picararo when he visited this country. They put him in a cage and even so, condemnation was the result.



Jack Webber

Famous English medium. Compare this picture with photographs of phenomena (Pages 12 and 13) taken at Brandt seance.

Eusapia Palladino, another powerful Italian physical medium, also went through every known test when she visited this country. Hereward Carrington and a host of other researchers held, tied and roped her and used all sorts of devices in an effort to test her psychic powers and out of it all—again condemnation!

During her "hey-day," Margery Crandon sat for possibly more psychic researchers than any other medium in the world. They put her in a heavy oak box, tied her up and subjected her to all sorts of indignities, but Walter, her spirit collaborator, always seemed to have the situation in hand. But what happened? People had hardly returned from her funeral when an "expose" appeared in a leading Boston daily with pictures of Margery, and even her husband, Dr. L. R. G. Crandon.

And then there was good old

Helen Duncan

"Canned" Conviction

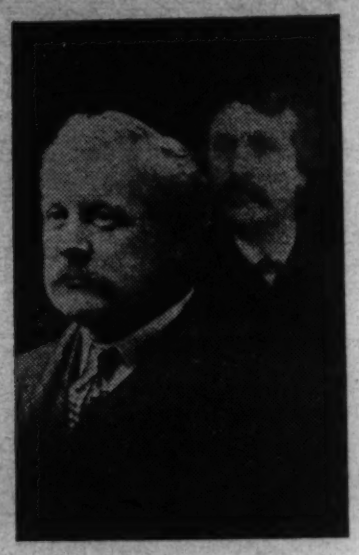
("Perry") P. L. O. A. Keeler, possibly the most famous of slate-writers in this generation. His opponents always tried to claim that Houdini exposed him. How can there be an expose by anyone unless they have had a sitting?

In England, the case of John Myers, spirit photographer, became very bitter. "Psychic News" went to his defense but the hecklers still led by the poorly informed Lord Donegall, blatantly published their trumped up evidence in an effort to score a point. After he first came to America, Myers conducted under test conditions, over nine demonstrations of his rare psychic power, spirit photography. No use here has made a charge against him.

Silly Accusations

Possibly the most condemned modern-day medium in this country, is mild, unassuming Flo Cottrell who, since 1926, has been demonstrating the phenomena of spirit-rapping in the Fox Cottage which was moved to Lily Dale from Hydesville.

During that time, no less than thirty newspapers have sent reporters to interview her. Some have written fairly good



P.L.O.A. Keeler
Houdini heckled him

stories, others have scoffed. Some may take exception to the fact that her mediumship has ever been ridiculed but I remember one reporter, who in his story, stated that Flo's aged mother was upstairs dropping apples on the floor to simulate the rapping sound. Others have "pooh-poohed" Flo's mediumship by saying that she snaps her toe joints and still others have openly declared that she has paid stooges, hidden in a cave in the cellar of the Fox Cottage, who dart in and out and rap on the floor from beneath. Only an idiot could make up such clap-trap.

Many will remember the outstanding Buffalo, N. Y., solar-

Mme. Bisson
Ectoplasmic phenomena photographed over 50 years ago by Schrenck-Notzing (See above) differs little from modern-day findings (See pages 12 and 13).

plexus medium, Hazel Ridley, whose untimely passing was caused by an alleged psychic researcher who crammed salt down her throat thinking the voices might be coming from that region.

Mediums Needed

Our present-day top notch mediums are also being continually maligned by those who say that stooges pose as spirits in materialization seances. This accusation has been hurld at no less than seven of America's best physical mediums. Far fetched and asinine statements, to be sure, but the fact that they are made only goes to show to what length some pople will go to throw up a smoke screen and the kind of tripe that can be conjured up when there is a will to disbelieve.

In this brief resume, there is plenty of evidence showing that the road physical mediums have to travel is a rough one indeed. When will the leaders in Spiritualism as well as the psychic researchers ever learn that they need the mediums just as much as the mediums need them. Veiled promises of fame, if they give of their time FOR FREE, ceases to influence even those who might be publicity minded — especially when the offers come from so-called authorities on the subject.

How It Started

However, occasionally, there appears on the horizon, worthwhile persons who have a sense of justice and seem to know how to approach the subject. They do not expect to be sought out. They do the seeking. The case in point is Dr. Marcus Bach, Professor of Religion, State University of Iowa, Iowa City, Iowa. He really wanted to know but made his own quest. How did he start? He asked permission to attend seances in a straight forward manner and I was the first one to bend over backwards to help him.

Even today, Dr. Bach does not pretend to understand the modus-operandi of physical mediumship, especially materialization, but for that matter who does? No, there never has nor do I think there ever will be an authority on the subject. In his book, "They Have Found A Faith," Dr. Bach includes a chapter, "Spiritualism," which is a masterpiece.

And now we come to the case of Iona Brandt. Unique in the sense that criticism seems to have come from those who claim to be seasoned in the ranks of Spiritualism. It all started in a city located in the East where several sitters, tried and true, set out to obtain "evidence" of a certain kind at one of Iona's materialization seances.

State of Confusion

Premeditation on the part of several sitters, according to statements made to me, cannot be ruled out and the affidavit of condemnation signed by these people after the seance, has been mailed to many leaders in the Spiritualist movement.

When affidavits are made, they should not be circulated about unless all the signers are prepared to back up the statement and ALL the evidence sworn to. In this case, certain items are alleged to have been taken from the person of the medium. To date, all of these items have not been produced.

As a result of the confusion caused by mailing copies of their notorized statement, the editors of Psychic Observer invited Iona Brandt to come to Jamestown and hold a test seance. We were in no position to argue the other questioned seance simply because we were not there.

No Ax To Grind

On pages 12 and 13, we make our position clear by publishing a number of pictures. Each, separately, is self-explanatory. The signed statements also accompanying this article, tell their story, consequently it is needless to repeat.

Jean Gusik
Arguments over strange phenomena received through this medium, led to the usual condemnation hurled at humble and non-educated instruments by intellectual "scientific" resarchers.

When seances are held at the American Foundation for Psychic Research in Jamestown, we are asked why we do not exact certain conditions of certain mediums and why cannot thus and so be produced under conditions proffered by the inquirer.

Naturally the officers and members of the Foundation have not, nor will they ever set themselves up as authorities. The fact of the matter is, after

years of experience, I personally find it useless to try to exact certain things from certain mediums. Sure, I would like to be able to arrange tests and specify what experiments should be tried during each seance, but I had to learn to take things as they are, not as I would like them to be.

I have found that evidence galore will be thrown into the laps of those who know how to make the proper approach. Bigoted psychic researchers will never learn this first principle.

On the face of it, this may sound foolish. To some it may sound unscientific and to others it may sound like the ramblings of a gullible person. However, I will attempt to answer all these possible reflections on my judgment by pointing to old man experience or by quoting one of the greatest physicists of all time, Lodge, who after fifty years of investigation into the realms of psychic science, said: "as compared with what there is to know, I now find I know nothing."

During the past 27 years, I have witnessed every known phase of mediumship, under all sorts of conditions, in sittings with hundreds of mediums. I see. I view. I try to catalog, but after each sitting, I find I must reorient my thinking. I must cast aside this and add that and never allow myself to say "that's it" or "that's the only way certain things can happen." I have said it before and I say it again—physical mediumship, especially materialization, is one of the most perplexing, the most confounding, the most startling, the most contro-

(Cont'd Page 5, Col. 1)

EXHIBIT NO. 1

The Case For IONA BRANDT

Wright's Testimonial

111 Union Street,
Schenectady 5, N. Y.,
Friday, November the fourth, 1949.

A mental medium must justify her claims to being such by the nature of her utterances only. A physical medium, beside furnishing incontrovertible evidence of supernormally acquired knowledge must present physical phenomena compatible therewith and of a so-called "miraculous" or "super-normal" nature.

Mrs. Iona Brandt claims to be a physical medium and we, therefore, demand of her that both aspects of this form of mediumship shall be manifest in her seances. Speaking for myself, I solemnly testify that I, J. Gilbert E. Wright (James Gilbert Ernest Wright) of 111 Union Street, Schenectady, N. Y., a retired research chemist, formerly employed in the research laboratory of The General Electric Company at Schenectady, N. Y., am fully satisfied as to the genuineness of her claims.

On the mental side, information has come through which could not have been known normally to the medium, much of it of a peculiarly intimate nature and of the kind that is usually referred to as "test."

There has also been an abundance of cross-references and cross correspondences with the work of other mediums with whom, for reasons I cannot go into here, Iona Brandt could not have been in collusion. A full report of these cases would fill a medium-sized book.

Concerning the physical phenomena, I have witnessed the following:—

A dancing girl came out of the cabinet. She was shorter than the medium. Her arm which she slipped through mine was round, girlish and full, much stouter than the medium's. She claimed relationship with me, a relationship which was correct and she gave her right name. She danced lightly over a creaky floor without making a sound and with the speed and agility of a butterfly.

The medium has a stiff knee and otherwise is elderly in her movements. This materialized form produced on three separate occasions different hymnals which could not easily have been concealed about the medium's person.

On one occasion there was placed near the cabinet a large galvanized iron pail, filled with water and containing about a dozen gladioli. I judge the whole to have weighed from fifty to sixty pounds. One of the Fox sisters materialized. She was taller than the medium and had dark hair whereas the medium's hair is a silvery grey.

J. Gilbert Wright
A fearless Psychic Researcher

This entity seized the pail, with its contents, without spilling a single drop raised it speedily and without apparent effort to her shoulder and danced around the room. She then held it with outstretched arms as though it weighed no more than a cup of tea. The pail was then handed to me. I could scarcely support it; thereafter, to a friend who was equally embarrassed. I am six feet and strong.

A Turkish officer materialized. He was taller than the medium and quite stout. Had this been an "impersonation" by the medium, she would have required a large pillow and had been a ventriloquist of no mean stature.

This entity asked us to repeat with him the sacred word "OM." He kept up the "hum" for an incredibly long time without stopping once or relaxing for breath. None of us, sitters, could emulate him.

On another occasion, we were shown the figure of "Rose Marie," the medium's control, standing about six feet from her instrument. The medium was a huddled dark mass and manifestly, considerably "dematerialized." Both entities were connected, solar plexus to solar plexus, by a self-luminous "umbilical" cord. It was about two inches wide and flat, like a flattened rubber tube.

When "taut" it resembled a luminous pencil and broke up into a widened band showing the "Tyndall" effect like a beam of light entering a dusty room. When slack it pulsated rythmically as though some fluid were regurgitating through it.

I have entered the cabinet when the medium was entranced and felt her hands. Sometimes both were icy cold; sometimes one was hot and other cold; sometimes a strong pulse was apparent in one and entirely absent in the other.

I have witnessed with this medium what I call the phenomenon of "the loaves and fishes," that is to say, the duplication of existing matter. A sitter was asked to furnish a handkerchief. Before our eyes this was increased to double the size and then quadrupled, and eventually restored to the owner in its original dimensions.

Iona Brandt was the first medium in the world to sit for "snooperscope" observation. This instrument enables one to see in the dark. By its means, we saw fibrous ectoplasm flowing from the solar plexus of the medium and many other phenomena which were reported in The Psychic Observer at the time. It was an impromptu sitting and the medium volunteered for the test. Had the effects been produced fraudulently, we must assume that this woman carries the necessary paraphernalia for these deceptions around with her at all times, which seems unreasonable.

On other occasions, infra-red photographs of these effects have been taken.

Those who believe that the effects described above are not beyond the conjuror's art, must remember that there was a mental content accompanying each which in itself was super-normal. A dimly discerned figure may be the medium in disguise but if that figure tells you that he is someone unknown to the medium but known to you and gives evidence that he is what he claims to be, that is another matter. The physical and the mental cannot be separated.

Signed:
J. Gilbert E. Wright,
November 4th, 1949.

Subscribed and sworn to before me this 9th day of November, 1949.

Earl Dorsch.
Notary Public.

Earl Dorsch (Signed) Notary Public in the State of New York, Residing in Schenectady County. Commission Expires March 30th, 1951.

The Case For PSYCHICAL Mediumship

(Cont'd from Page 4, Col. 2)

versial and yet, one of the simplest demonstrations that could possibly be attempted by spirit collaborators.

Few there are who go to materialization seances who really know what they are looking at. On many occasions when sitters are booked for materialization seances, they go with the idea that they will at all times, if they see anything, view a fully materialized, solid form.

Iona Brandt
She submits to rigid test

On many occasions this is true, but those who have even read part of the literature on the subject know this thing we call materialization is, of itself, divided into many phases.

(1) Etherealization, which when viewed is not unlike the rhythmic weaving and swaying of a willow. Yes, there is a certain rhythm, the rhythm of a heartbeat, a peculiar pulsation. This is not hard to understand because in essence, it is the life force, the very life blood of the medium, manifesting at a certain rate of vibration.

(2) Astralization, discussed and explained in very few of the so-called classics on the subject. When this phase of mediumship manifests, we are told that the astral body of the

(Cont'd on Page 6, Col. 1)

The Case For IONA BRANDT

County of Chautauqua } ss
State of New York }

EXHIBIT NO. 2

AFFIDAVIT

The undersigned, all of lawful age, being duly sworn upon their oaths depose as follows:

That beginning with hour of nine p. m., Thursday, October 27, 1949, attended a seance held at 12 East Fourth Street, Jamestown, New York, for the purpose of testing the authenticity and genuineness of the professed mediumistic powers of one, Iona Brandt, residing at 3683 Dover Place, St. Louis, Missouri. Previous to entering the cabinet, Mrs. Brandt was examined by a group of three of the undersigned to wit:

Ruth C. Carr, Nurse, Gowanda, New York
Lois S. Rogers, 71 Argyle Street, Rochester 7, New York
Mabel A. Mullen, 300 Ontario Street, Buffalo, New York
Florence M. Varley, Bacteriologist, Hotel Samuels, Jamestown.

for the purpose of assuring that she carried on her person no paraphernalia of any kind designed to simulate psychic phenomena. Previous to becoming entranced within the cabinet, same was thoroughly examined by the undersigned and as a result of this examination, we state that no apparatus or equipment of any kind were present in or about the cabinet nor were same used by the medium in aid of her demonstration which followed. Various forms purporting to be spirit entities emerged from the cabinet and were plainly visible under the red electric light which furnished the illumination in the seance room which was otherwise dark. We further witnessed the taking of photographs of the mediums, at a time when ectoplasm was emanating from Mrs. Brandt's person while within the cabinet. And we further state that with a view to testing Mrs. Brandt's ability to materialize forms, that she was touched by several of the undersigned while still in the cabinet and at a time when a spirit form was also visible to us from which fact we concluded that the identities of the medium and said developed spirit form were separate and distinct.

Further affiants saith not:

Walter J. Falvay, Justice of the Peace, Ripley, N. Y.
William A. Smith, Psychic Researcher, Box 57, Johnson City, N. Y.
Pearl C. Tygart, Anderson Mission, 162 Bock St., Rochester, N. Y.
Margaret Schreiber, Costumer, 88 Ave. D, Rochester, N. Y.
Robert T. Shaw, Contractor, 98 N. Union St., Rochester N. Y.
Iva B. Leland Housewife, 145 Beethoven St., Binghamton, N. Y.
Mary Schering, 18 Kirkwood Ave., Binghamton, N. Y.
Katherine Heil, 244 Front St., Binghamton, N. Y.
W. A. Piller, Doctor, Eden, New York.
William J. Mullen, Mill business, 300 Ontario St., Buffalo, N. Y.
Bette J. Piller, Housewife, Eden, New York.
Helen Young, Housewife, 568 Masten St., Buffalo, N. Y.
Georgia R. Miller, Clerk, 42 Union St., Gowanda, N. Y.
Walter Young, 568 Masten St., Buffalo, N. Y.
C. G. Steinhauser, Doctor, Gowanda, N. Y.
Mrs. George A. Hof, 751 Tacoma, Buffalo, N. Y.
George A. Hof, Insurance, 751 Tacoma, Buffalo, N. Y.
Ruth S. Carr, Nurse, Gowanda, N. Y.
Mabel A. Mullen, Accountant, 300 Ontario St., Buffalo, N. Y.
Marguerite Syfrett, Nurse, 219 Court St., Binghamton, N. Y.
Florence M. Varley, Bacteriologist, Hotel Samuels, Jamestown, N. Y.
Dr. J. J. Carroll, Minister, 559 Tonawanda St., Buffalo, N. Y.
Rev. Lanora E. Wolf, Minister, 559 Tonawanda St., Buffalo, N. Y.
Lois Rogers, 71 Argyle St., Rochester, N. Y.
R. H. Rogers, 71 Argyle St., Rochester, N. Y.
Robert F. Reuther, Accountant, 408 E. Eighth St., Jamestown, N. Y.
Mrs. Robert F. Reuther, Secretary, 408 E. 8th St., Jamestown, N. Y.
Harry C. Gardner, Businessman, 409 Mt. Zoar St., Elmira, N. Y.
Clarence Garvey, Attorney, 122 N. 7th St., St. Louis, Mo.
A. Marcus Connelly, Attorney, 611 Hotel Jamestown
Juliette Ewing Pressing, Editor,
R. G. Pressing.

Subscribed and sworn to before me, a Notary Public, This 27th day of October, 1949.

Ann Miller, Notary Public in and for the State of New York, residing in Chautauqua County, No. 788. My commission expires March 30, 1950.

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The Case For PSYCHICAL Mediumship

(Cont'd from Page 5, Col. 1)

medium is clothed in ectoplasmic filament by the spirit chemists. Since no one will deny that the astral body is a counterpart of the material, could this not explain the possibility of the spirits resembling the medium?

(3) Transfiguration, not to be confused with the by-product of astralization. This phase noticeably seemed to manifest during a sitting I had with Ronald Strong in London and on one occasion in a seance in Glasgow, Scotland, when Helen Duncan was the medium.

A doctor takes Iona's pulse

The picture above, taken at the American Foundation for Psychic Research, Inc., Jamestown, N. Y., shows Dr. W. A. Pillar, Buffalo, N. Y., taking the pulse of the entranced medium, Iona Brandt.

(4) Impersonation: This phase of mediumship—and it is recorded as a phase — has cropped up in thousands of seances held for some of the keenest psychic researchers—Lodge, Crookes, Lombroso and the late William Button of the A.S.P.R.

This particular phase of mediumship, through lack of understanding and acceptance, has thrown many a group into a panic and been the cause of a few undignified "shouting matches" between otherwise calm and collected gentlemen.

Can you recall the trance mediums with whom you have sat? Could not all these communications be classed as impersonations in the sense that a spirit uses the body of the medium with the idea of prov-

(Cont'd Page 7, Col. 1)

The Case For IONA BRANDT

They Examine the Medium

County of Chautauqua } ss
State of New York }

EXHIBIT NO. 3

AFFIDAVIT

We the undersigned all of lawful age, being duly sworn upon our oaths, depose as follows:

That on the evening of October 27, 1949, beginning with the hour of nine o'clock, we attended with various other persons, a seance held in the seance room at 12 East Fourth Street, Jamestown, New York, which seance had been arranged for the purpose of testing the qualifications of Mrs. Iona Brandt of St. Louis, Missouri on that phase of mediumship commonly known as materialization.

Affiants further state that prior to entering the cabinet, Mrs. Brandt was taken to a bedroom adjoining the seance room where we required her to disrobe, and, as a result of our examination, we state as a positive fact that she neither carried in or on her body or her person, before or after entering the cabinet, any physical paraphernalia which could, in any way, be used to simulate psychic phenomena and that the only clothing worn by said medium consisted of:

a black step-in
a black slip
a black dress
one pair of shoes and stockings

said articles of clothing likewise having been carefully examined by us and found to be free from any concealed articles or paraphernalia whatsoever.

Further affiants saith not:

(signed) Ruth C. Carr, R.N., Gowanda, N. Y.
Lois S. Rogers, 71 Argyle St., Rochester, N. Y.
Mabel A. Mullen, 300 Ontario St., Buffalo, N. Y.
Florence M. Varley, Bacteriologist Jamestown, N. Y.

Subscribed and sworn to before me, a Notary Public, this 27th day of October, 1949.
(signed) Ann P. Miller, Notary Public in and for the State of New York, residing in Chautauqua County, No. 788. My commission expires March 30, 1950.

* * * *

They Examine the Room

County of Chautauqua } ss
State of New York }

EXHIBIT NO. 4

AFFIDAVIT

The undersigned, all of lawful age, being duly sworn upon their oaths, depose as follows:

That they collectively comprised a Committee appointed for the purpose of examining the seance room and cabinet at No. 12 East Fourth Street, Jamestown, New York, upon the occasion of a Test Seance held on or about nine p. m., Thursday evening, October 27, 1949, at which Mrs. Iona Brandt, of St. Louis, Missouri, served as the medium and was the subject of the test.

Affiants further state that they thoroughly examined said seance room and found the doors nailed shut and covered with black cambric which had been securely tacked; that all windows had been covered and nailed shut and secured with four bolts; that doors were covered with weather stripping; that there were no trap doors under the rug and that there was no means of ingress or egress in or out of the seance room except through one door, at the far end of same, away from the cabinet which door constituted the only entrance to said room.

Affiants further state that their examination of the seance room and cabinet revealed no apparatus present therein which could in any way be used for deceptive or fraudulent work on the part of the medium.

C. G. STEINHAUSER, M.D., Gowanda, N. Y.
DR. W. A. PILLER, Eden, N. Y.
JUDGE WALTER F. FALWAY, Ripley N. Y.
WALTER YOUNG, 568 Masten St., Buffalo, N. Y.
R. H. ROGERS Attorney, 71 Argyle St., Rochester, N. Y.

Subscribed and sworn to before me, a Notary Public, this 27th day of October, 1949.
Ann Miller, Notary Public in and for the State of New York, residing in Chautauqua County, No. 788. My commission expires March 30, 1950.

DETROIT, MICHIGAN

The Allen Memorial Spiritualist Church holds services 8 P. M. every Sunday in the Federation of Woman's Clubs auditorium, 4811 Second Ave. (West Hancock St. entrance) Detroit, Michigan. Rev. Edith L. Green, pastor, 2212 West Grand Blvd., Detroit (8), Michigan. Phone: TYler 4-1004.

Rev. Green

(P-272)

(Cont'd)

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Rev. Hicks

(P-274)

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The Case For Physical Mediumship . . . . Continued from Page 6

ing identity? How can this be done if they do not control the body and project their personality, either by voice simulation, or by portraying certain characteristics?

Even clairvoyants are impressed to take on (impersonate) the characteristics of spirits trying to prove their identity.

What's all this to do with materialization? Everything, when tried and true mediums are involved and this explanation is being made on that premise.

Many cases are on record where the line of demarcation between guide and medium is so slim that it is difficult to differentiate between them.

Face Facts

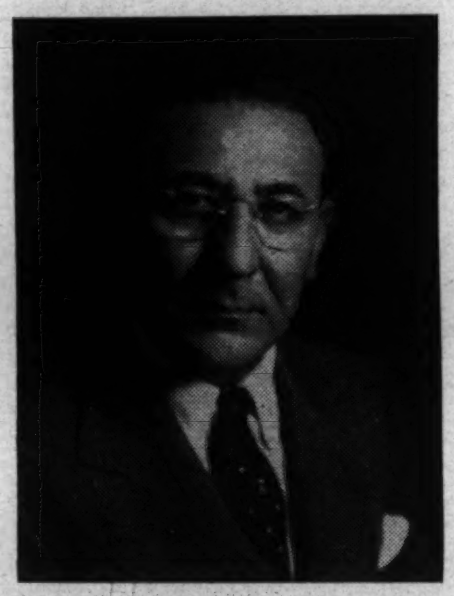
These problems must be faced. See the manifestations for what they are and don't become anastheticized with your infallability. Don't overlook the fact that you must try to understand that smarter people than we have thrown their hands in the air in utter disgust when confronted with a certain "unexplainable" paradox.

Some researchers classify impersonation, when associated with materialization, in a category all its own. They label the manifestation "trace-transfiguration" . . . meaning that the entranced medium's own body is used at certain times during a demonstration. Mediums, when entranced during materialization, must bear the brunt of criticism. This must not be confused with the medium's own will entering into the picture.

I am making no attempt to defend any medium. I care not whether anybody accepts this feeble explanation which really is not mine, but a fact nevertheless and a fact that has to be faced. Nothing can be settled by running away from situations just because everything does not dovetail into certain preconceived niceties of expression we hope to view in any modern-day materialization seance.

Anyone who attempts to explain such a complex matter is bound to be misunderstood — especially when confined to a few paragraphs and I do not expect to be an exception. All I can say is—read some of the literature on the subject and realize that thousands of researchers have been wrestling with this complex subject for over three score years.

All I can say is that I have sat with those whose



John Myers

Lord Donegall complained

I have sat with those whose gift of mediumship affords sufficient power for the spirit chemists to build more than one form. In these instances, I have definitely viewed etherealization, atralization, transfiguration and impersonation . . . all at the same time.

Even so, why should I or anyone else have the right to say we possess all knowledge of these things and that all the answers are at our finger-tips. The point is simply this: 95% of the persons who attend a materialization seance do not know what they are looking at.

(Continued Page 12, Col. 1)

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State of Missouri } ss
City of St. Louis }

EXHIBIT 5

AFFIDAVIT

IONA BRANDT, of lawful age, being duly sworn upon her oath, states as follows:

That following an invitation given her by Ralph G. Pressing and Juliette Ewing Pressing, owners and editors of the PSYCHIC OBSERVER, to visit them at Jamestown, New York, she availed herself of said invitation and following her arrival from St. Louis, she became the guest of Mr. and Mrs. Pressing and the AMERICAN FOUNDATION FOR PSYCHIC RESEARCH, with headquarters at No. 12 East Fourth Street in Jamestown.

Affiant further states that on the evening of October 27th, 1949, she voluntarily underwent a Test Seance in the seance room of the FOUNDATION aforementioned, immediately prior to which and at Affiant's request, her person as well as the room and cabinet were subjected to a thorough examination by Committees appointed by the Foundation for the purpose of assuring a demonstration of Affiant's gifts as a Physical Medium under the usual test conditions.

Affiant further states that the conditions imposed for her test were fair and met with her approval; that she was at all times during her visit with Mr. and Mrs. Pressing treated with the utmost consideration and courtesy by them as well as by all members of their staff and the persons who attended the Test Seance conducted as aforesaid.

Iona Brandt.

Subscribed and Sworn to before me, a Notary Public, this 10th day of November, 1949. My term expires May 20, 1950.

Lincoln U. Lister, Notary Public.

BABCOCK'S TESTIMONY

Ray B. Babcock, Sec'y-Treas. of Babcock and Valentine, Inc., Marketers of Tide Water Petroleum Products, Syracuse, N. Y., in a letter to the editor of Psychic Observer, dated December 7th, 1949, says: "*Regarding the mediumship of Iona Brandt, I have had many sittings with her and attended the cabinet many times—both in Freeville Spiritualist Camp, Freeville, N. Y., and Cassadaga Spiritualist Camp, Cassadaga, Florida. Even as late as last summer, I attended her cabinet at Freeville and, during these sittings with Iona, I have received wonderful evidence from the loved ones on the other side. Personally, I consider her mediumship outstanding and beyond reproach.*"

(Note: This letter on file at Psychic Observer office.)

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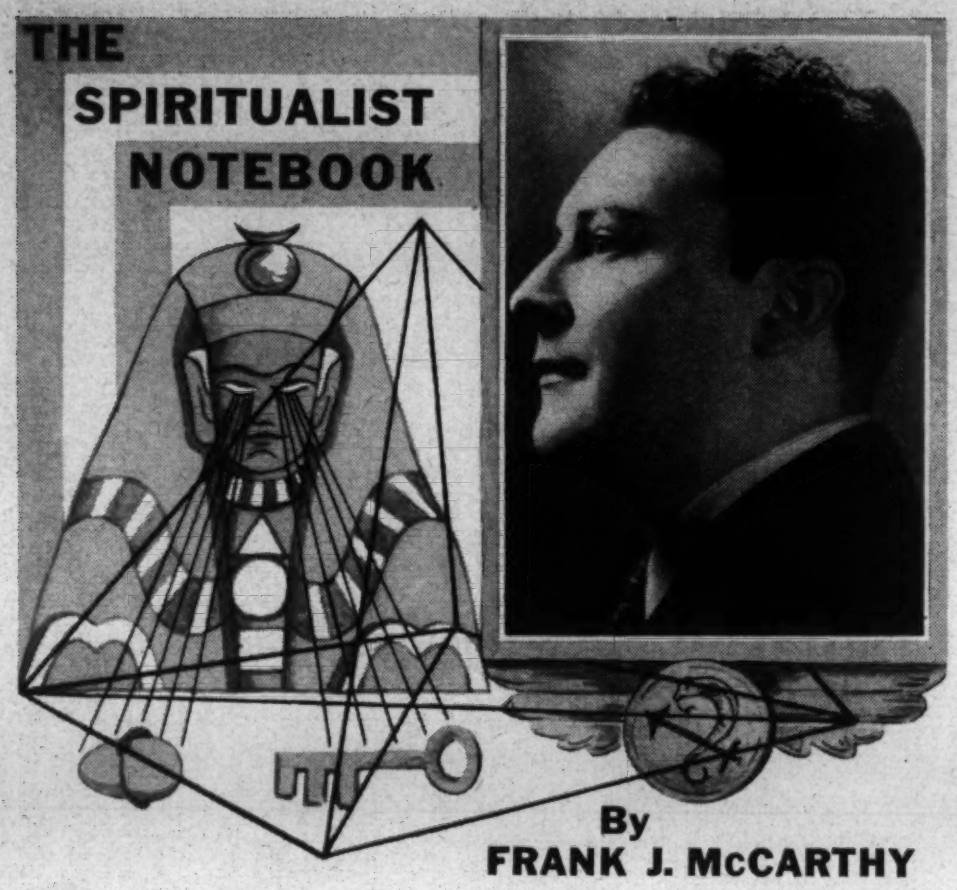

By
FRANK J. McCARTHY

Astral Lights and Fluids

The Astral Body has many names It is called the phantom body, the double body, the body which has to do with matter in attenuated form, magnetized body in subjective form. In fact, however, it is the structure on which the physical body is built, that is the Causal Body. This is the true occult term. Any other excites apprehension or misunderstanding.

The Astral or Causal Body has great power of receptivity. It has greater force, centripetal and centrifugal, than physical matter. The Astral Body is considered the physical manifestation because there is the astral molecule; and the astral formation of every physical formation. Actually, these are part of the astral and physical interblending formula. Life in reality begins and has its resultant focus on the astral plane.

Cause and Effect

Therefore, the astral body is attuned to material vibration, and material vibration is an aspect of astral vibration in the same way that the shadow is a manifestation of light. You cannot say directly that the shadow is the result of the light, yet the shadow depends on the existence of light, consequently darkness is dependent on the existence of light. By the same sequence of cause and effect, in order for a physical body to exist a physical vehicle is needed to perceive the astral frame.

Consider the physical organism a bundle of contradictions, and the astral body representative of the truth of things, without contradictions. The physical body has various organs, yet one does not think in terms of cause and effect in connection with the physical body. This is not meant in connection with food or germs. This reference is to the interdependence of one organ on another.

Occultist Approach

This is the nucleus of the mystery with which human science has been trying to solve all of the ills that beset mankind. Since the astral plane is built on a greater field of unity than the physical, it is easier to understand by occult penetration what is ensuing past, present and future in the history of a human body than through physiology.

It is with this perception that occultists constantly make explorations and investigations, while the average person does not accept them. For instance, examine the nervous system, the most sensitive mechanism in the physical make-up. This system connects various nerve centers with glandular centers and these have a direct connection with the nervous ether of the astral plane.

The occultist realizes that it is this focal point the Spirit is able to energize, break down at will, and at will rebuild another focal point that is in need of regeneration or destruction. This process of deduction which is like thinking in a circle—and thought always follows a circle because a straight line is a metaphysical impossibility shows that there is a complete interblending between the astral and physical kingdoms.

Among the causes that have an influx into the astral body, it is clear that thinking produces almost any impression on it that is desired, both unconscious and conscious. The Spirit, that is the person who has become disembodied, can observe when as the result of an individual's thinking certain adjustments or maladjustments take place in the astral body.

Once the astral body attains a state of harmony or, on the other hand, a state of discord, through harmonious or discordant thinking, there is a definite change immediately though there would be no apparent change in the physical body.

Reversal of Law

As a matter of fact, the physical body becomes marked after the astral body has become marked. Therefore, it is impossible for a person to have a limb amputated until it is first amputated in the astral body, but once that limb is amputated, a connection is made again in the astral and the limb is recovered.

As a result an individual whose limb is amputated has the sensation sometimes that it is again exactly as it was formerly. Because of this peculiar phenomenon, physiscience is in a quandry. Unwillingness to accept the astral counterpart of the physical body is at the foundation of all sorts of false conclusions.

The reversal of this law occurs when a great sin or act of omission or commission was perpetrated in a previous incarnation and which has to be worked off as an impediment by the physical body. This punishment need not manifest itself in the astral body. In fact, it is fortunate when it does not occur in the astral body.

Should it do so, the impediment is more severe and the lessons of suffering and frustration greater. So the conditions which have to do with injuries to the physical body, their effect, whether of short duration or long duration, depends on the nature of the act committed in a previous incarnation.

When an individual commits a crime on the physical plane, the suffering later is in the physical body. It does not mean that this crime was committed in the present life, but that the physical deterrent is carried over from a previous existence. By the same token, the good deeds you perform during

(Continued Page 9, Col. 1)

Washington, D.C.

Rev. Alice Wellstood
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Rev. Tindall

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SPIRITUALIST NOTE-BOOK

(Cont'd from Page 8, Col. 3)

this lifetime are stored away on the astral plane, to come back as blessings in future incarnations.

The astral lights and fluids have a definite effect on the physical body and cause it to have definite characteristics. It is the different types of astral light which give one person a dark complexion and another a light complexion; one blue eyes, another brown eyes; one a muscular constitution, another a flabby body, etc.

Karmic Law

The points of ingress where the astral fluids and lights penetrate the physical are located in the body according to the karmic make-up of the individual. These are part of the glandular setup, and the focal point in one person varies from that of another. Whether this point is sensitive, weak, over-developed it does not matter, nor does it matter whether it is for good or for evil, the karmic law is that the focal point existing in the physical body is one of the great causes of differentiation existing amongst mankind.

Medical science recognizes that the glands are of vast importance, dividing humanity into various glandular groups such as the pituitary type, thyroid type, and adrenal types, and so on. These groups can be understood better through an occult study of the points of ingress of the astral fluids which continuously try to compensate the physical body for shortage of energies, like the battle that occurs in the physical body when a disease germ strikes. The astral fluids penetrated into the physical, act as a compensation needed for the maintenance of the physical body.

The "How" of Progress

For instance a person who is defective and overbalanced in a certain glandular setup is subject to a strange feeling. This is caused by the interblending of the physical and the astral in a constant state or coordination. The astral fluids and lights which are poured into the blood stream brings about a balancing process. The weakest point gains reinforcement by natural contact.

It is at this point too, that an army of intelligences so minute and atomic in structure that they can hardly be called intelligences at all come to help in reinstating a condition of health. It is in this way that the reconstructive process takes place.

Scientific investigation is just beginning to touch the hem of these theories connecting astral penetrations with the physical. Furthermore, the vibration of the astral sphere cannot be harnessed in the way that energy can be harnessed in the physical, nor can they be analyzed in the same manner. But gradually the unifying process and the healing qualities between the two will be worked out. When this happens there will be further progress in human life.

Astral lights have a great deal to do with the characteristics, the physical appearance, and the form itself, as well as the aura of the individual. This accounts for the law of attraction and repulsion. The penetration of astral into the physical creates the disturbance or harmony between people. In the astral sphere light and fluid are very much the same.

There is no difference between them in the metaphysical exercise. Yet in direct perception the person who is sensitively clairvoyant can tell the difference between astral fluid and astral light.

SUMMERLAND

The Rev. F. Palmer Gibson (56), former Director of Education and Chairman of the Board of Directors of the Spiritual Science Center, Inc., passed away Saturday evening December 10th while conducting his regular class on Spiritual Philosophy at 20 Bank St., Trenton, N. J.

The Rev. Gibson, who resided at 304 West 28th St., New York City, was well known in Spiritualism. He was a lecturer, teacher and remarkable clairvoyant. The Rev. Fred Schneider, President of the Spiritual and Ethical Society, N.Y.C., officiated.

The Rev. Gibson is survived by a sister, Clare Palmer; an aunt, Caroline Palmer; and a brother, Robert Gibson.

The work of the Spiritual Science Center will continue under the direction of Jeannette Warner, President.

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CHICAGO'S CHARM SPIRITUAL CHURCH

The picture above shows the Rev. Jessie DeKallas, minister of the newly organized Charm Spiritual Church, 1749 East 72nd Place, Chicago, Illinois. Describing the background, Rev. DeKallas says: "This *Angel Altar*, used for marriages, christenings and healing srvices, is made of white satin resembling a huge wedding cake. Miniature angels are suspended from wires and, when the drapes are opened, dozens of lights automatically illuminate the entire rostrum."

November last the Rev. DeKallas was ordaind by the Rev. Sheldon Northrup, trustee of the Greater World Psychic Science Church Association and minister of Chicago's Friendly Spiritual Church, 240 West 63rd St.

Beginning January 1st, Church activities conducted by the Rev. DeKallas included services, message circles, classes for spiritual unfoldment and a special "open" evening for first Tuesday of each month for visiting speakers and mediums.

The Rev. DeKallas, a lecturer, healer and mental medium for the past thirteen years, is known in Colorado and Missouri as well as in the State of Illinois. The Charm Spiritual Church board of directors include: Liza L. Goodenough, R. N., Miles City, Montana, spiritual healer; Myrtle Schoene, Oberland, Missouri; William DeKallas, secretary, healer; Florence Clara Byrd, R.N., Portland, Oregon, healer; Percy Goodenough, lawyer, St. Louis, Missouri; Irwin Goodenough, trustee; and Edgar Goodenough, trustee.

The Rev. DeKallas served for three years as message bearer in Kansas City, Missouri, under Rev. Clara Winnie, late pastor of the Science of Progressive Life Church of that city.

Coming Events 1950

January 24th (Tuesday) 11 A. M. The Town Club of Buffalo, N. Y., will present R. G. Pressing. Lecture: "How I Know The Dead Return" at Town Club Headquarters, 805 Delaware Ave., Buffalo, N .Y.; Sponsors: Mary E Van Marle and Mrs. G. M. Quackenbush, 134 Richmond Ave.

—xxx—

Feburary 1st, Wed. 8 P. M.; Lecture: "The 'HOW' of Astral Lights" by Ed. Bodin, New York's Psychic Reporter. Lecture followed by moving pictures taken by Charles Miller, Hollywood camera man. These pictures will show actual psychic light phenomena photographed at a special test seance conducted by the internationally-known physical medium, Frank Decker, who will appear in person. These pictures portray 'etheric cold light' emanations comparable to manifestations in the Solar System, according to Bert Wells, Decker's spirit collaborator.

Ed Bodin

This special meeting, sponsored by Ann Koernig's New York Psychology Forum, will be held in the large Room 621, Steinway Hall, 113 West 57th St., N.Y.C.

—xxx—

February 25th-27th; Mid-Winter mass meeting of Minnesota State Sp'list Ass'n, Jr. Pioneer Hall, Exchange and 9th Sts., St. Paul, Minnesota.

—xxx—

March 7th-10th; Wisconsin State Sp'list Ass'n convention, Hotel Pfister, Milwaukee, Wisconsin.

—xxx—

May 12th-15th; Michigan State Sp'list Ass'n convention, Tuller Hotel, Detroit, Michigan. Rev. Peter Evert, President.

—xxx—

May 17-20; Annual Convention of The General Assembly of Spiritualists of the U.S.A.; Hotel Seneca, Rochester, N. Y.; Rev. Mabel Hammel, Convention Chairman.

—xxx—

June 9th-11th; Independent Sp'list Ass'n, Fort Shelby Hotel, Detroit, Michigan. Rev. George W. Jewett, president.

—xxx—

June 23rd-Aug. 20th—Chesterfield Spiritualist Camp, Chesterfield, Indiana; Mabel Riffle, Sec'y.

—xxx—

June 27th-Sept. 4th; Camp Silver Belle, Ephrata, Pennsylvania; Ethel Post Parrish, Sec'y.

—xxx—

July 1-Aug. 31—First Spiritual Religious Association of Clackamas County (New Era Camp) Route No. 1, Canby Oregan; Sec'y, Lester J. Hess, R.F.D., Canby Oregon.

—xxx—

July 2nd-Sept. 3rd—Parkland Heights Spiritualist Camp Meeting Association, Parkland, Penn.; Joseph B. Stott, Sec'y.

—xxx—

September 7th-10th; Annual convention of the Federation of Spiritual Churches and Associations, Inc., Albany Hotel, Denver, Colorado. Convention chairman: Lois B. Washburn, 9707 West Calfax St., Denver (15), Colorado.

—xxx—

October 22-28; 58th Annual convention of the National Spiritualist Association; Hotel Bradford, Boston, Massachusetts.

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The MORRIS PRATT Institute

The clergy of Spiritualism will never be recognized until we have trained ministers of our own who have graduated from a resident school. Graduates should receive diplomas and a procedure outlined which would confer ordination as a final requirement.

Morris Pratt, a citizen of Whitewater, Wisconsin, through the guidance of spirit found and developed iron ore in the Mesabi district. He fulfilled his promise to spirit and built a building in Whitewater, Wisconsin. It became the Morris Pratt Institute and was dedicated at the beginning of this century.

Rev. Paul D. WILSON

Little was known about how to train students for the Spiritualist Ministry. This and other schools have been hampered by the idea that the medium needs no education as the spirit is expected to be trained. It is rarely true that an untrained medium will have educated spirit people for expression, who desire to use them regularly as a medium.

Lack of Attendance

Mediumship will bring inspiration and phenomena to your lips but it is you who must make the delivery and be judged by the public. The quality is directly affected by the delivery. Your speech and personal mannerisms are the determining factors for your success with the public. Education is that training which will present your mediumship to the public effectively.

Years passed and the lack of attendance made further continuance of the school at Whitewater not practical. The building was sold and ground bought in Milwaukee. At the 1949 N.S.A. Convention in San Antonio, Texas, the Morris Pratt Institute Association introduced the architectural plans for a new building large enough for the school, the office of the N.S.A. the, National Spiritualist, the Bureau of Education and storage for N.S.A. records. This building is to be built in 1950 and will be ready for students in the fall of that year.

Important Factors

Spiritualism has never had a well-attended school but one has always been needed. After one hundred years we have only good correspondence courses. All ecclesiastical schools that are successful have three important factors namely: (1) selection of students, (2) training of students, (3) placement and recognition of students. Entrance requirements are needed, for the more advanced a student is when enrolling, the farther advanced when graduated. A school only adds to your present training.

The Wisconsin public school will recognize and co-operate with students meeting their requirements. Special attention should be given to those who are both speakers and mediums. Evidence of mediumship should be a requirement for enrollment.

Platform Experience

The training should be practical, designed to fit directly into church practices and church needs. There should be training in church management, in adjusting of differences between workers or members, and how to attract the public. Unless this training is actually fitted to the present church practices, the student on graduation will not be able to successfully compete with people who have had platform experience in their own church. This is a large factor in the failure

By

REV. PAUL D. WILSON
MPI 1930

Students of Spiritualism Need A School

or success of graduate students.

All ecclesiastical schools except ours have some method of recognition, and helping the students to find a place in the movement. I have never yet heard any recognition of the students in our National Conventions although space is given to the graduate of the Correspondence Courses. This is very discouraging to the student when he has no assurance of official recognition except that of the Wisconsin State Association.

Must Be Recognition

If our graduates are not recognized by the Movement it lessens the desire to attend. Knowledge is of no value when there is no place to use it. The situation when viewed by leaders of any type of education would demand immediate changes. These changes would bring more students.

The clergy of Spiritualism will never be recognized as equal to the clergy of other denominations until we have a trained clergy of our own who have graduated from a resident school. Graduates should receive diplomas and a procedure outlined which would confer ordination as the final requirement. Certificates of attendance should be issued by the school for the unfoldment classes. Few students will attend unless there is some method of recognition and placement after graduation.

The Helping Hand

of Spiritual Friendship can guide us over any obstacle in our lives. It can bring us such peace of mind that we remain secure in the knowledge that whatever happens to us . . . is a lesson necessary to our own well-being . . . that we have something to gain no matter how dark the clouds of the moment might seem to be.

When ever there is trouble, sorrow or doubt in your mind, write me and prove these things to yourself. All correspondence—personal and confidential. Love offering only. Write:

DORIS SHERMAN
110 East Forty-second St., Suite No. 608
New York City (17), N. Y. (P-277)

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Perhaps absent treatment by those forces helping me, those forces using me as a channel, can help you and yours. Enclose stamped, self-addressed envelope with request. No charge. Harry F. Maywald, 126 West Washington Ave., Washington, New Jersey. , (P-272)

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(P-279)

Exhibit No. 6

ORGANIZED AND INCORPORATED FEBRUARY, 1901

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Elgin L. Schade, Vice-President
7329 Flora Blvd. Maplewood, Mo.

Wm. R. Fuller, Secretary
3810 Benton St. St. Louis, Mo.

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Chas. H. Dayton,
2850 Cleveland Ave., St. Louis, Mo.

Howard Knopf,
2214 Lowe, Kansas City, Mo.

St. Louis, Missouri,
March 5, 1943.

TO WHOM IT MAY CONCERN:-

February 18, 1943.

We have this day tested the mediumship of Mrs. Iona Brandt of East St. Louis, Illinois, for Trumphet and Materialization and have found her Spirit Forces genuine, and in accordance with the Constitution and By-Laws of the State Spiritualist Association of Missouri Section 8, of Article 9.

This acknowledgment is to run for a period of one year from date.

STATE EXECUTIVE BOARD of the
State Spiritualist Association of Missouri.

Signed- Wm. R. Fuller
Executive Secretary

THE CASE FOR PHYSICAL MEDIUMSHIP

(Cont'd from Page 7, Col. 4)

Furthermore, I have asked many spirit controls, those who supervise the manifestations, and they do not even know what the results will be when certain energies are projected at a given time.

I have asked these spirit teachers to try to explain to the audience prior to a materialization seance just what would happen and what would be viewed on occasions. In answering, they have voiced: "We are doing the very best we can with the power we have. We are not sure what the results will be. All we know is that we exert this power, we assemble the chemicals and, depending upon the sitters and the ability of the manifesting spirit, the results vary to such an extent that we cannot always predict."

Many seasoned sitters, those who have attended numerous materialization seances, are aware of the confused state of mind apparent during the materialization of one who has either passed on recently, or who has never manifested before. These forms often realize they have not been able to make themselves look natural and ask: "How do I look?"

In response, the sitters will say: "Well, ah-h-h, you did not wear this or that while on earth. You are too tall or too short." At this, the spirit is apt to be non-plused and feebly asks: "Can you see me?"

Try To Learn

Then, too, I have been present when a transformation, eliminating certain defects, took place while the spirit was still on the floor. I have seen a spirit who usually manifests as a child, change right before my eyes into a grown person. We cannot account for the "how" of these things, but we do know that materialization is a fact.

We also know that spirit operators are continually striving to perfect their technique. If sitters would take time to add to their knowledge, try to learn along with the spirit operators and give the spirits an opportunity to adjust themselves, I am convinced that there would be a greater understanding of this intriguing phase of mediumship.

I am completely convinced

THE CASE FOR I

You started on page one and read "The brief outline of the history pertinent to the s Iona Brandt," praise expressed in high sou convincing as cold facts.

These facts: exhibits, testimonials and o the result and in answer to some aspersions re Iona Brandt by a small group of persons in th evidence supporting Mrs. Brandt's phenomena and very difficult to understand.

Some of the exhibits, published in this i sons who were there—persons who attended re upper right and upper left are self-explanat officers of the M.S.S.A. and the N.S.A.

Pictures "A," "B," "C," "D," and "E" or of the Christopher Publishing House, the sci author of a book to appear in April. The aut and humor will make this book one of the big literature.

A fully materialized form—the resu cabinet guides after having gone t evidenced by pictures "B," "C," order.

B Psychic Structures, a name coined by the late W. J. Crawford, can be seen emanating from the medium's (Iona Brandt) solar plexus. Compare with pictures, pages 2 and 3, and a similarity of formation is evident.

C Psychic structures and, in this instance, the phenomena originates from the nasal passages of the medium. In all five of these photographs, George Daisley, English clairvoyant is seated at left; William Smith, Johnson City, N. Y., at right.

PICTURE
THAT
TELL
THE
STORY

IONA BRANDT

Exhibit No. 7

d "The Case for Physical Mediumship," a
o the subject. In presenting the "Case for
gh sounding phrases is seldom if ever as

and on-the-spot pictures, are presented as
sions recently cast upon the mediumship of
s in the East. In view of the overwhelming
nomena, these aspersions are most amazing

this issue, are testimonials, made by per-
nded recent Brandt seances. The certificates,
xplanatory. The originals are signed by

"E" on this page are published by courtesy
the scientists who sponsored them and the
The authors background, hard-headed sense
he biggest sensations in the field of psychic

the result obtained by spirit chemists and
gone though various stages of origin as
" "C," "D" and "E" in their proper

that much of the misunderstanding and much of the criticism of materialization is due to the lack of experience. Many of those who condemn are really good people. They do not mean to be vicious. They do not mean to condemn. They honestly believe that they are right in their condemnation.

Why Not For Me?

However, there are two types of Spiritualists and psychic researchers who are really pathetic in their approach. In contending with them, the mediums of today really have their problems. (1) The righteous people, who in their zealousness, feel they must protect and save Spiritualism. These people set themselves up as authorities and say that physical mediumship isn't spiritual and that the only road to take is the philosophical. (2) The dominating sitter who wants to barge in and, if his mother doesn't come to him immediately, will complain after the seance, making all sorts of silly statements: "I don't see why she didn't come to me. Nobody ever comes for me—just to those who go all the time, etc, etc."

Over 20 years ago, many of the leaders of the Spiritualist movement could have had a conclave. They may have realized the trials and tribulations in fostering physical mediumship and felt that these phases

Certified Medium's Commission

(Class A C)

This is to Certify, That M rs Iona Brandt a member of the Church or Society known as The Soul Science Spiritualist Church of the City of St. Louis, County of St. Louis and State of Missouri, was, on the First day of January, in the year nineteen hundred and Forty Eight regularly appointed a Certified Medium of the Religion of Spiritualism, by the STATE SPIRITUALIST ASS'N OF MO. (Here insert name of State Association) and in accordance with the provisions of Article IX of the By-Laws of the National Spiritualist Association of the United States of America, a religious body incorporated under the laws of the District of Columbia, of which body said STATE SPIRITUALIST ASS'N OF MO. (Here insert name of State Association) is a subordinate organization.

This is further to Certify, That the said Iona Brandt was examined in the following phases Mental and Physical and is authorized as such Certified Medium to exercise h-er spiritual gifts in the name and for the promotion of the Religion of Spiritualism, and to perform all the Rites and Ceremonies pertaining thereto, except as hereinafter noted.

And this is further to Certify, That Certified Mediums are NOT qualified to perform the marriage ceremony, NOR authorized to use the title of "Reverend."

AS WITNESS the seal of the said STATE SPIRITUALIST ASS'N OF MO. (Here insert name of State Association) a body corporate and the signature of the President thereof, attested by the Secretary, this First day of February, in the year nineteen hundred and Forty Eight

This Certificate expires one year from date of issue.

N. S. A. Endorsement

Registered and Approved by N. S. A.

Date 2-9-48

Chas. R. Smith President

Ernest L. Reuter Secretary

Rev. George A. Berman President

Wm. R. Fuller Secretary

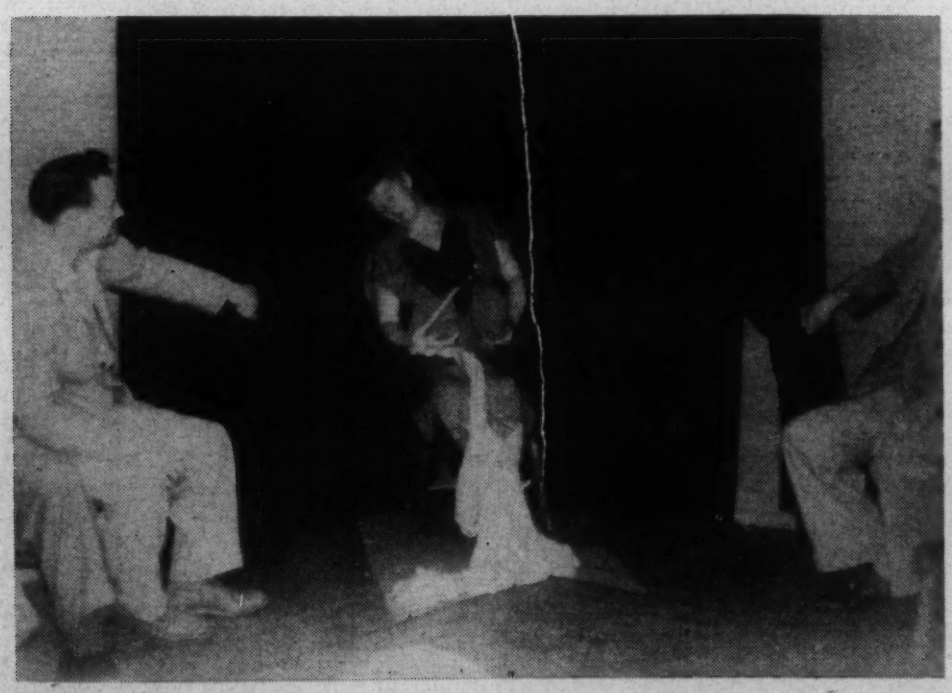
should be by-passed. Could they have decided that it would be easier to by-pass it than fight for it?

It is an open secret that many of the leaders in the Spiritualist movement today deliberately avoid going to voice and materialization seances simply because by not going they can be non-committal and be under no obligation to give an opinion. They can sit smugly by and say: "Oh, I know it is true. I know it is possible." They can even point to some of the fine mediums that had these physical phases of mediumship, but the ones they always designate have passed away thus making it impossible for them to get in a jam by quoting their names.

And so I say, that the history of physical mediumship, down through the years, has not changed. There has always been intentional villainy and there has always been a certain fear, but above all, there has always been gross ignorance of the subject and this ignorance is the crux of the whole case for physical mediumship for it lies at the roots of the ugly flower prejudice.

And so I say again, until this prejudice is ruled out by all Spiritualists and all Spiritualist organizations, the lot of the physical medium will be no different today than it was yesterday. As for the years ahead, time will only tell.

CTURES
THAT
TELL
THE
TORY



D Psychic structures begin to unfold—the transformation taking the form of billowing ectoplasmic masses of substance which may eventually be moulded into a fully materialized form. (See photograph "E."

E Masses of ectoplasm (above) are seen many times during seances—either after a spirit dematerializes outside the cabinet or before a form materializes. In the latter instance, forms start building from the floor—taking shape as they rise.

JAN FRIDEGARD

Famous Swedish Author Becomes A Spiritualist

BY ROLF CARLSON

The "conversion" of Jan Fridegard, one of Sweden's foremost authors, to Spiritualism some six months ago caused quite a stir in literary circles and a public sensation. The repercussions have not yet subsided. When radio-listeners on July 5th heard the first chapter of his psychic book "Torntuppen" being read under the heading of "An old soldier passes on," no mention was made of his Spiritualism. Yet it is evident that the sole reason for the program was the re-awakened interest in this fine book.

Interested in the Occult

In a recent interview, Fridegard has said that he has been interested in the occult, especially yoga, for the past thirty years. No evidence of this was shown in his earlier literary output, mainly being of an autobiographic character telling his early hardships as a poor farmhand and as a soldier. He had earned a reputation of being thoroughly honest, outspoken and a keen observer.

"Torntuppen," written in 1941, was a new departure. It told of an old man's first experience on the other side. Still earthbound to a certain extent, he travels around the world and witnesses the scenes of war, telling of the welcome received by war heroes and heroines. In "Spiritualisten" I wrote that although I was uncertain if the author was a Spiritualist, the book showed that he was well versed in our subject and our aims. Other reviewers acknowledged it as a fine work of prose, a modern "saga." No one accused him of being a Spiritualist — perhaps he would have denied it at the time.

Many received comfort from the book. An elderly man, who read it during a severe illness, told me: "Now I need not fear death!"

Often interviewed on the topics of the day, Fridegard, early in 1948, was asked his opinion on a psychic subject. His reply was positive, which gave rise to the impulse of the Stockholm Spiritualist Society to invite him to hold a lecture on any subject on which he cared to speak. He replied with utmost courtesy. He later told me that on the morning when the invitation arrived he had told his wife that he would write to the Spiritualist Society to apply for membership.

ROLF CARLSON
Editor of
'Spiritualisten'
Stockholm,
Sweden

Came the day of the lecture. The title "The After Life and Swedish Folk Lore" was noncommittal, yet the hall was packed. It came as a pleasant surprise to all Spiritualists that he openly averred his Spiritualist belief and that he had had many experiences of his own to prove his case. The most important part was the story behind "Torntuppen."

Guided By Dead Father

Fridegard's aged father, who came of peasant stock, suddenly passed away. Called to the funeral and following the hearse to the grave, Fridegard was conscious of a persistent thought.

"You shall write and tell how your father is faring now!"

He objected that he had no means of knowing anything about this. He had neither believed one thing nor the other about the after life, Fridegard claimed. "But the thought replied that I had but to write—all I needed would be given to me."

And Fridegard started to write. He wrote nearly as an automatist. But he wondered what his publisher would say.

Inspired By a Dream

"The night before my publisher received my manuscript," Fridegard said, "he had a dream which clearly and decidedly was relevant to the spirit and message of 'Torntuppen.' He could not avoid wondering about this and thus he became more receptive for the peculiarity of the book. These experiences have made me feel that I am more a medium than the author of this book."

Fridegard told that very moving incident, when members of the Danish Resistance Movement, awaiting death in a Danish prison, had obtained a copy of "Torntuppen" and from it gained courage to meet their fate with equanimity. One of them, having obtained his release, told this to a Danish newspaper.

Convinced By Evidences

The lecture was fairly reported in the press. Three months later came an interview, full page, in "Aftonbladet," an evening paper with a large circulation. There he told of his first sittings with mediums. With a Swedish direct-voice medium he had spoken to his father and received satisfactory evidence of identity. He said he was willing to risk his reputation by helping to spread the truth of Survival.

Another lecture in his home town, Uppsala, famed for its University, was well received. His reputation for honesty is well rooted and he has not been the object of much ridicule. This is one example of what the Swedish press has had to say: I quote from "Husmodern," a Swedish Ladies' Home Journal.

Critics Impressed

"People have taken offense that Fridegard has openly declared himself a Spiritualist. Many have tried to construe more or less fanciful theories from the psychological domain as an apology. But the facts are there. Here we have a man, strong, virile and outspoken as of old.

"Perhaps there is something new to his look. If hypnotism be a fact, perhaps he could hypnotise; if there be clairvoyance, one might believe he holds that gift. I am not a Spiritualist and would not for the world make propaganda for it, yet when he relates what he believes, he can demand that one listens with respect."

"When I speak to simple-hearted folk, I always meet with response. Amongst the peasants there is still to be found a certain belief in the supernatural although it has been distorted into superstition. And amongst my author friends I find many who are at least willing to be convinced . . . . "

"When I wrote 'Torntuppen' I had a feeling that my father willed that book. I became a

"I AM CERTAIN THE 'OTHER SIDE' EXISTS"

The Eternal Cycle of Life

Man Is No Exception

"If a man die, shall he live again?"—*Job* 14:14.

That burning question rises with the dawn of the race, and more time and money have been expended in searching for the answer than have been expend-

By

GEORGE CLEMENTS

ed on any other one thing on earth, for nothing else is so important.

Harold M. Sherman wrote a book of 205 pages entitled *You Live After Death*, in which many arguments appear as to why Man lives after Death, but not one reference is made to any universal law to support the arguments.

For 1600 years the people of Christendom have paid millions of dollars to have millions of sermons shouted at them *to have faith.* Men have written many books as to why one should *have faith.* All the oratory, reasoning and writing tried to argue the audience into a belief in Immortality, but not once is any reference made to any law in that department of Nature.

Mystery of Immortality

If Immortality is a fact, it is the work of Universal Law. If there is such law, its discovery should be possible, and in such discovery will be found the mystery of Immortality.

According to the Bible, Man lives to die and dies to live. That (Seed) which thou sowest is not quickened, except it die. (1 *Cor.* 15:36).

Except a man be born again (in the universal process called death) he cannot see the kingdom of God. (*Jn.* 3:3).

We shall not sleep, but we shall all be changed (from physical to spiritual life) in a moment, in the twinkling of an eye. (1 *Cor.* 15:51-52).

For our light affliction (death), which is but for a moment, worketh for us a far more exceeding and eternal weight of glory (Immortality). 2 *Cor.* 4:17).

For we know that when our earthly house (body) is dissolved (in death), we have a building of God, a (spiritual) house not made with hands, eternal in the heavens. (2 *Cor.* 5:1).

Then shall be brought to pass the saying that is written, He will swallow up death in victory. (*Isa.* 25:8). Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? — 1 *Cor.* 15:54-55.

George Clements
"That burning question"

With and from the 56th vs. on to the end of chap. 15 of 1 Cor., the interpolator "muddied the waters" so the layman would miss the point in the argument and be lost in the fog.

The physical world passes through a constant process of production, development, dissolution and restitution — the eternal Cycle of Life.

Man is no exception to this universal law. He could not be Mortal if he were not Immortal. For something cannot come from nothing; and nothing new can be produced. Universality, Infinity, cannot be increased. If anything new could be produced, it would *ipso facto* show that God is not ALL in the first place, but merely part of a supreme total.

Science shows that Matter cannot be created nor destroyed, but only transformed or changed. Life is subject to the same law. It appears on the visible plane and returns to the invisible plane, but it is eternal, immortal, and cannot be destroyed.

Man is born from Spiritual Immortality into Physical Mortality by the process termed birth, and in the process termed death (dissolution, transition) he is re-born into Spiritual Immortality—the eternal Cycle of Life (*Jn.* 3:3; 1 *Cor.* 15:36).

The Bible clearly states that man must shed the Mortal by physical dissolution (death) in order to show the Immortal by Spiritual Restitution (1 *Cor.* 15:53-54).

Famous Author A Spiritualist

(Cont'd from Page 14, Col. 4)

Spiritualist and spoke to my father at a voice sitting. Now I can speak of yet another wonderful experience. It occurred at a materialization seance. Before it started, the room was carefully searched and a red light was turned on. Then the dead took shape before our eyes, figures of mist and light. They remained for a shorter or longer period and when they must leave, they seem to disappear through the floor.

"During the course of three sittings fifty dfferent figures appeared. And that was when I saw my father. I asked him to touch me. Yes, I felt his fingertips touch my cheek, as lightly as a butterfly's wing.

Conviction Brings Comfort

"I have found peace and harmony through my conviction. Ever since my youth I have dreaded the thought of destruction. Man was such a wonderful instrument that it couldn't be that he should be thrown away. But now I am certain that 'the other side' exists. We know what we have to look forward to."

The medium at the materializing sitting was the Dane, Einer Nielsen, delegate to the I.S.F. Congress in 1948, who visits Stockholm once each year to demonstrate his physical and mental mediumship.

Fridegard is not the type of man who likes to be the center of public interest. Probably that is one reason why his action has meant so much for Swedish Spiritualism. One of his author friends, Bernhard Nordh, who also has had the opportunity to witness various demonstrations, has also given forth his Spiritualist outlook.

"He confessed that he had asked the opinion of "the other side" regarding the contents of his new novel. He had been uncertain if he should include a certain chapter. The guide had told him to leave it unchanged. "If I am criticized, I might even show the record of this seance!" he jokingly told the reporter.

'Torntuppen' In Great Demand

A third edition of "Torntuppen" has been called for. It is unusual that an author is asked to write a foreword to a third edition, but the publisher asked him to write one, in which he told how the book was written. He concludes with the following words:

"Our generation has seen force and death to an excess and this has brought about that more people have begun to ask —is this everything, is life nothing else? 'Torntuppen' is a small attempt in the guise of poetry to reply to his question."

Jan Fridegard is indeed a welcome addition to the ranks of leading Spiritualists.

NEW YORK CITY

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(P-277)

"ADVENTURES IN SURVIVAL"

It Happened At Chesterfield

When a seasoned Spiritualist can always become enthusiastic, just as much as if it was a first experience, psychic phenomena is ever new. I will describe the newer form of phenomena which I experienced during the 1949 season at Camp Chesterfield. My stay, however, was comparatively short and moreover the crowded holiday season, over July 4th, afforded few opportunities to participate at semiprivate seances.

Edward Mackey's seances were wholly new to me as he is a newcomer to Chesterfield. His classes evidenced much physical phenomena, such as independent-voice and elongated ectoplasmic bodies, which swayed midway in the air representative of materialization. Auric readings and prophecies were featured.

During Eddie's direct-voice seances, many universal spirits spoke, such as Peebles, Cora L. V. Richmond, and other notables, offering in characteristic manner an expression of their personalities and teachings.

Universal Love

In the case of one other, Gandhi, I have heard a recording via radio of a speech by him, and the voice inflection and accent, as distinctive and characteristic.

In the classes by Ed Mackey, philosophy from the spirit world is offered. "There is life on all planets" we were told, "with astral bodies in all the universe, but not life as we know it. There is no tangible evidence but enough through the ages that is indicative of immortaility. Life is similar to the earth plane. There are no chemicals there. Life is of the soul. Growth is towards progress in universal love.

"Universal love is necessary if man is to become a greater being. There are sustained vibrations. Freedom of the soul will free man from his fears. Man has been chained to fears. There are those of this century who are breaking the bonds."

Rev. James M. Laughton has also developed a new phase. Materialized billows of swaying ectoplasm are seen at his seances. Singing in all ranges of voices, soprano to alto, accented by Scotch brogue and German, were evidenced. Being touched by spirit with the

Mabel Riffle

They were strangers to her

trumpet or with partically materialized hands and fingers is also characteristic of his seances.

In Rev. Clifford L. Bias' weekly classes, a dark period preceded the period in the light. This is broken by an intermission and continued in the dark with each member being reached by a message or some beneficial philosophic discourse.

At an auditorium demonstration, a varied program was offered. The medium who served first was Rev. Edith Stilwell. In her customary manner, she was heavily blindfolded with black cloth. The assembled billets numbering over five hundred, were emptied from several baskets. She moved her fingers through the pile of billets,, opening some, rubbing others as she tuned in. Names and messages came through, during her half hour, rapidly and clearly.

Rev. Mable Riffle followed and demonstrated for another thirty minutes in a message service, clairvoyantly given. The usual remarkable identification by name was presented, however, difficult the names. An unusual message consisted of a description of three airplanes discerned as they were struck by lightning in mid-air, the machines descending to earth with their victims, whose names and identifications were offered to people who were on the camp grounds for the first time and strangers to Rev. Riffle. These were readily recognized by persons sitting in various parts of the auditorium.

Sylvia Speaks!

Rev. Clifford Bias followed Rev. Riffle with a new demonstration — Trumpet-in-the-light. Red bulbs were lighted, one on the platform at the base of the rostrum, and others in the rear of the auditorium. Rev. Bias placed four long adhesive strips over his mouth. In one hand he held a large trumpet. One by one, Sylvia, his spirit guide, called to some one in the audience to come forward. They were directed to place the small end of the trumpet to their ear and hold direct communication.

Sylvia spoke first, and then a spirit voice came through. I was the first one called. After Sylvia spoke, my husband spoke to me. Both voices, highly differentiated, were distinctly heard not only by me, but by all in the assembly. My communication consisted of a message offering success upon the

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publication of my book, "Adventures in Survival" just off the press at the time. Others, too, had direct messages and spoke to their own in conversation that was natural and satisfying.

Rev. Fanchion Harwood's seance again offered piano playing and singing by Helen the spirit daughter of Dr. H. F. Miller of Odessa, Texas.

At Rev. Lula Taber's seance, over forty were seated. Two, three and four spirits manifested at one and the same time, speaking in different ranges of voices, male and female.

A spirit guide manifested for me. I sat near a victrola which was opened for playing. This spirit came to the machine, turned it on and as the record played, danced gracefully about for over five minutes, occasionally pausing for an interval as she sang. It was a strikingly beautiful demonstration.

Taber and Schulz

A medium of Chesterfield, Mary Murphy Lydy, who had passed over last September, materialized for me — tendering an appreciation that the picture of Rev. Harold Taber, a medium and son of Rev. Lula Taber, was reproduced in my book.

He was "her boy," she said, and expressed her joy that the Camp Chesterfield mediums were written up and portrayed.

A public demonstration featured the remarkable blindfold-billet reading of Rev. Mamie Schultz who singled out a certain billet of many hundreds upon the table before her. This billet was crumpled and thrown out beyond the platform to the floor of the Auditorium where it was picked up and conveyed to the person who had written it . . . then the recipient received a marvelous message.

Sometimes identifying marks were recalled by the medium, such as red ink, a blue pencil, or a particular folding of a billet as it was singled out and given to its writer.

Apport Mediumship

Rev. John W. Bunker offered a public demonstration of apports. His arms were upheld on either side by a man and women who volunteered from the audience. On the darkened stage and lightless auditorium, except for one red light on the floor of the rostrum, through Rev. Bunker in an entranced state, many apports were produced . . . stones, jewels, arrowheads, carved pieces, crystals, each accurately described before they came to the person named.

Some apports fell to the floor with a loud thud. Near the close of the demonstration his control announced that there would be a shower of jewels and slowly counted up to forty-nine. The audience then heard a downpour of stones as they hit the floor enmasse. Those who found the stones could claim ownership and there was a scramble in the audience of many hundreds to claim these apports, after the seance was over.

It was a case of "finders keepers." Rev. Bunker's recent illness had no effect upon the seance as it was as powerfully demonstrated as ever. The show of apports forty-nine crystals, moonshaped the size of a finger nail were an added and unusual attraction.

"Greater Things . . "

The programs at the Auditorium were enhanced by varied music — from the dramatically powerful to the sweetly melodic — by the noted opera singer, Marta Wittkowski Mallory. Many enjoy the organ renditions by Exie Hardy — also heard at the special Saturday night demonstrations.

Of the featured speakers, Rev. Geneva S. Peet appeared frequently during her engagement. Her sermons dwelt on the theme of character development, continuous life, its proof, and the part the religion of Spiritualism plays in our lives.

Camp Chesterfield and all other camps and churches where psychical, mental and physical phenomena are demonstrated publicly, have always been successful. We must never forget that phenomena and spirit communication can be demonstrated in our own era. Wasn't it foretold "greater things than I shall ye do"?

As denial and skepticism are left behind, Truth again emerges to guide mankind closer to God and man to man. The lessons cannot be denied if man is to survive our days of chaos and confusion. Would that all the world would harken!

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Rev. Robert G. Chaney, Eaton Rapids, Michingan, well-known Spirit Photographer, is scheduled to serve the American Foundation for Psychic Research, Inc., February 3rd and 4th, 1950. For years, he has been a member of the staff of mediums featured at Camp Chesterfield, Chesterfield, Indiana. He is also a lecturer, teacher, mental, trance and direct-voice medium.

— CHANEY'S PROGRAM —

Friday, February 3rd — 2 P. M. Rev. Chaney, and his wife Earlyne, arrive in Jamestown.

Friday, February 3rd — 7:30 P. M. Lecture, "Spiritualism's Next Journey" and clairvoyance by Rev. Chaney at Hotel Jamestown. Open to the public.

Saturday, February 4th — 1-5 P. M., 8-10 P. M. Private sittings for Spirit Photography with Rev. Chaney at the Foundation headquarters, No. 10 East Fourth St., Jamestown, N. Y. Reservations must be made. Write or phone: Jamestown (N. Y.) 6788.

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SPIRITUALIST CHURCHES

If your church is not listed in these columns, write at once to Psychic Observer, Inc., 10 East Fourth Street, Jamestown, New York, for complete information.

ALABAMA

Birmingham—Central Ch. of The Spiritualists, 417½ North 21st St., Sun. & Wed. 7:15 P. M.; Rev. R.P.H. Sparks, Minister, 2520 21st St.

ARIZONA

Phoenix—First Sp'list Ch. of Phoenix, 10th St. and East Fillmore; Sunday: Lyceum, 9:45 A. M.; Service 11 A. M.; Junior League, 6:45 P. M.; Service 8 P. M.; Wednesday lecture and message service, 8 P. M.; President, Edwin Warren Ford; Jeanne Ford, Treas. N.S.A. Jr. League. Home address: E. W. Ford, 110 Rose Lane, Avondale, Arizona; Phone: Litchfield Park 594.

CALIFORNIA

Alhambra—The Pyramid Ch. Inc., 326 S. Atlantic Blvd.; Thurs. 2 P. M.; Sun. 7:30 P. M.; Emma Kingham. (AT 2-8632).

xxx

Burbank—Church of Divine Philosophy, 705 East Olino St., Sun. 8 P. M.; Rev. Louise Jolly.

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Escondido—Ch. of Spiritual Wisdom, 352 Fifth St.; Lyceum, Sun. 10 A. M.; Healing & Lecture, Sun. 7:30 P. M.; Pastor, C. E. Goodale; Sec'y, Ann Collins.

xxx

Fresno—Ch. of Revelation, Branch No. 10, 985 Palm Ave. (cor. Bennett), Service Wed. 8 P. M.; Class Fri. 8 P. M.; Rev. Janet Stine Wolford.

xxx

Hanford—Church of Revelation, Inc., 1306 N. Irwin St., Sun. 11 A. M. & 8 P. M.; Service & Trance seance, Thurs. 8 P. M.; Unfoldment class, Tues. 8 P. M.; Rev. Janet Stine Wolford, minister.

xxx

Hollywood, California

Spiritual Science Church, 1904 North Argyle Ave.; Rev. Mae Taylor.

Psychic Fellowship Group, Masonic Temple, 6840 Hollywood Blvd., Wed. 8 P. M.; Carol E. McKinstry.

xxx

Huntington Park—Spiritual Church of Flowers, 2474 Randolph St.; Sun. & Wed., 8 P. M.; Victoria M. Freutel.

xxx

Long Beach, California

Kosmon Center, 1092 East 17th St.; Sun. 7:45 P. M.; Pastor, Lola Redding. Classes by appointment (Phone 82316).

People's Sp'list Ch., 785 Juanpera St., Rev. Edith M. Niles, Pastor, 1721 East Broadway. Phone: 730-28.

Temple of Spiritual Science, 835 Locust Ave.; Masonic Temple; Sun. 7:30 P. M.; Rosa Locke; Charles Hamilton.

Spiritual Science Church (IGAS Charter No. 126), 1202 E. Plymouth St.; Rev. Mary C. Pirtle.

xxx

Los Angeles, California

The First Church of Soul Scientists, 4058 S. Vermont Ave.; Rev. Sophia U. Norton.

Fraternal Brotherhood of Spiritualist, Inc., 927 S. Alvardo Ave., Sun. 10:30 A. M.; Wed. 8 P. M.; Leah E. Pitzer.

Temple of Universal Truth (Rowena Field Memorial) 801 South Wilton Place (Corner 8th) Sun. & Tues. 7:45 P. M.; Question hour Tues.; Organ recital precedes each service; Pastor & Pres., Rev. Vincent M. Wilson; Ass't Pastor & Sec'y-Treas., Rev. Ethel L. Wilson.

Central Sp'list Ch., 2201 S. Union Ave., Services Sun. 9:30 to 11 A. M.; 2:30 P. M. & 7:30 P. M.; Wed. 2 & 7:30 P. M.; Rev. Elizabeth R. Courtney, Founder; Rev. Maria A. Sykes, pastor.

Agasha Temple of Wisdom, 353 North Western Ave.; Sun. 8 P. M.; Richard Zenor.

Spiritual Ch. of Ataraxia, Garden Court Ball Room, 7021 Hollywood Blvd.; Motor C't Entrance, Sun. 11 A. M.; Pearl Irene Barnes.

(Los Angeles Continued)

Christ Mission Ch., 6814 S. Broadway, Devotional and Healing Services, Sun. 8 P. M.; Spiritual Science Healing by appointment; Rev. B. L. Pigg, D.D. (Phone J. E. 2079).

Wilshire Ch. of Immortality, 508 South Hobart Blvd., Sunday 11 A. M. & 8 P. M.; Tues. 8 P. M.; Minister, Virginia Gideon.

Universal Ch. of The Master, 3406 N. Figueroa St. (near Highland Pk.); Sun. & Wed. 8 P. M.; Tues., Wed., Thurs. & Fri. 1 to 6 P. M.; Walter A Johnson PhD.; Phone Normandie 22982.

Optimistic Science Temple, 1719 W. 50th St.; Sun. Healing, 7:30 P. M., Services 8 P. M.; Tues. Ladies' Aid, 11 to 4—Lunch at noon; Messages at 2 P. M.; Services Wed. & Fri. 8 P. M.; Rev. Jessie Weeks, Rev. J. Thomas.

Spiritual Ch. of Revelation, Embassy Auditorium, 839 S. Grand Ave.; Thurs. 2 & 3:45 P. M.; Sun. 2:30 & 4 P. M.; Minnie Sayres.

God's Law of Truth Spiritual Ch., 2315 Altman St., Sun. 7:30 P. M.; Thurs. 2 P. M.; Rev. Lillie Mueller, pastor. Phone: CA 2-1137.

xxx

Oakland, California

First Temple of Spiritualism; 1442 Alice; Sun. 8 P. M. Mitzie Monroe, minister.

Fraternal Brotherhood Spiritual Ch., 627 West Grand Ave.; Tues. & Thurs. 2 P. M.; Wed. 8 P. M.; Lillian Storms (HI 4-1684)

xxx

Ocean Park — Fellowship Sp'list Ch., 2663 Main St., Sun. & Wed. 7:45 P. M., Thurs., 2 P. M.; Jessie A. Bennett.

xxx

Pacific Grove—Universal Educational Religious Society of Divine Science, Inc., Chapter No 2, 581 Pine Ave.; Thurs. 7:45 P. M. Edna Kelly.

xxx

Sacramento — Liberal Sp'list Ch., I.O.O.F. Hall, 9th & "K" Sts.; 4th Floor; Sun. 2:30 & 8 P. M.; Midweek services at 2113 "N" St. Wed. 2:30 & Fri. 8 P. M.; Visiting workers welcome; Rev. Ruth Moser.

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San Bernardino—1st Sp'list Assoc., 6th & Arrowhead; Sun. & Wed. 7:45 P. M.; Lectures, Messages & Healing; Lyceum, Sun. 10:30 A. M.; Dollie Dunlap.

xxx

San Carlos—White Cross Center, 118 Dale Ave., Classes: Friday, 8 P. M.; Teacher: Irene Remillard. Phone: LYtell 113-3788.

xxx

San Diego, California

Harmony Temple of Spiritual Brotherhood, 1039 Seventh Ave.; Michael Florenza.

First Spiritualist Ch., 1240 Seventh Ave.; Hildred Hope Langford.

Fraternatl Sp'list Temple, 2nd & Beach Sts.; Gust Thunberg.

Progressive Sp'list Ch., 3843 Herbert St.; Carrie Kelly; Ben H. McHenry.

Concord Mission, 1934 Thirtieth St.; Elvina Johnson Colburn.

New Hope Sp'list Ch., Dartlee Hall, 3680 Sixth Ave., un. 2 P. M.; Rev. Ethel Fowler, Minister; Rob't Helmuth, Sec'y, 3709 Sixth Ave.

xxx

San Francisco, California

Golden Gate Sp'list Ch., Native Son's Bldg., 414 Mason St.; Sun. 8 P. M.; (2nd & 4th Wed. 7:45 P. M.) Florence S. Becker.

Spiritualist Church of Revelation, Inc., 2139 Grove St.; Thurs. 7:45 P. M.; Rev. James J. Dickson, Pastor, Materializing and Direct Voice Medium. Pastor's home, 2940—19th Ave.

Radiant Light Church, 108 Dwight; Mon. 8 P. M.; Wed. & Sat. 7:45 Healing & Messages; Rev. H. Bercu, pastor; Rev. Hallaway, co-pastor; Betty Dutchen, Healer.

(San Francisco Continued)

Harmony Meetings. (C. S. S. A.—N. S. A.) for northern California affiliated churches; Suite No. 102, 450 Geary St.; Thurs. 2-4 P. M.; 1st & 3rd Wed. 7:30 P. M.; Rev. Mitzie Monroe, 2nd V. P. of the C. S. S. A., 645 Leavenworth St.

First Sp'list Temple, 3324 Seventeenth St.; Neil F. Martin.

Christian Sp'list Ch., 4th Floor, 414 Mason St.; Sunday 2 P. M. & 7:30 P. M.; Atela Chisholm.

Universal Ch. of The Master (No. 33) 887 Valencia St.; Thurs. & Sun. 8 P. M.; Classes Thurs. 8 P. M., Tues. & Wed. 8 P. M.; Florence E. Crenshaw and Alda J. Scheierman, Pastors.

Psychic Center, 3352 22nd St. (between Valencia and Guerrero); Sun. 8 P. M.; Circles, Tues. 2 & 8 P. M.; Rev. Nita Harding, Pastor; Sec'y Beatrice O'Neill; Pres. Jeanette F. Sanchez.

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San Jose — Western Star Spiritualist Ch., I.O.O.F. Hall, Third & Santa Clara Sts., Sun. 2:30 P. M. Healing and message circle; Sun. 7:30 P. M., Lecture & Spirit Greetings; Co-Pastors, Ray and Rubie Swisher.

—xxx—

Santa Barbara — Universal Chapel of Light, 1509 dela Vina; Sun. 7:30 P. M.; Johanna Ruhnau.

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Santa Cruz—House of Spiritual Communion, 513 Center St.; Sun & Wed. 7:30 P. M.; Rev. Irene M. Littler, Minister; Woodrow W. Littler.

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Stockton—Liberal Sp'list Ch., Eagles' Hall, Main St.; 1st & 3rd Thurs. 8 P. M.; Rev. Ruth Moser Hevener.

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Vista—Metaphysical Temple of Truth. Route 3, Box 924; Florence L. Myers.

COLORADO

Denver, Colorado

The People's Sp'list Ch., 322 E. 17th Ave.; Pearl B. Ashbrook.

Temple of Harmony Spiritual Ch., Inc., 27 West First Ave.; Sun. & Wed. 7:30 P. M.; Allen J. Miller.

Progressive Spiritual Science Ch., 238 Broadway, Townsend Auditorium; Healing Circle Sun. 7 P. M.; Services, Sun. 7:30 P. M.; Rev. Florence Stanton; Rev. Lois B. Washburn; Rev. Leona Hutchens.

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Pueblo—International Evangelical Spiritualist Ch., City Y.M.C.A., 110 West Eighth St., Sun. 6:45 & 7:45 P. M.; Carolyn G. John, Pastor; Elmer B. John, President.

CONNECTICUT

Bristol—Michel Sp'list Ch., Stephen Terry Hall, 8 South Elm St.; Wm. P. Morgan.

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Hartford, Connecticut

Hartford Sp'list Temple, 758 Asylum St.; Sun. 3 & 7:30 P. M.; Wed. 8 P. M.; Alice Begrendt; Emma Mapley, Pres.

The 1st Ch. of The Divine Light, Inc., 303 Park St.; Pastor, Rev. Charles E. Hughes, 151 Brook St.; Valle E. Rich, Treas.

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New Haven—Alliance Center of Inner Vision, 1023 State St.; Wed. 7:45 P. M.; Rev. Dorothy Russell Johnson; Pearl Pavone.

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Norwich—The First Spiritual Union, Inc., 29 Park St.; Sun. 2:30 & 7 P. M.; Sec'y, Laura D. Ball.

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Stamford—Albertson Memorial Ch. of Spiritualism, Inc., 485 Summer St.;Sun. 4 P. M.; Thurs. 8 P. M.; Raymond Burns.

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Willimantic—1st So. of Sp'lists; 142 Valley St., Sun. 2:30 & 7 P. M.; Caroline J. Conner, President.

DISTRICT OF COLUMBIA

Washington, D. C.

Mizpah Ch. of Spiritual Science, Inc., 3423 Holmead Pl., N.W.; Tues. 7:30 P. M.; Thurs. & Sun. 8 P. M.; Lola Miller, Pearl Percy, Z. A. Wright, 450 N. J. Ave., S.E. Phone: TRinidad 8993.

(Washington, D. C. Continued)

All Soul's Sp'list Ch., 1322 Vermont Ave. N.W., Pastor, Rev. Mary A. McFarland; Ass't Pastor, Rev. Ethel Highsmith; Pres. Louise Dixon; Sec'y, Daisy La Coppidan, 3815 37th St., Mt. Rainer, Maryland.

Ch. of Two Worlds, 2460 Sixteenth St.; Sun. & Wed. 8 P. M.; Freda D. Egbert, Sec'y, 7529 Alaska Ave. N.W.; Minister, H. Gordon Burroughs; Phone: EMerson 0010.

First Spiritual Science Ch., 1900 "F" St., N.W.; Park Central Apt. Hotel, 604; Sun., Tues., Wed. & Thurs. 8 P. M.; Alice W. Tindall.

Progressive Ch. of Spiritualism, Pythian Temple, 1012 Ninth St., N.W., (3rd floor rear) Sun. 8 P. M.; Pastor, Rev. C. Hickerson; Assistants: Rev. J. Gray, Rev. V. King and Rev. M. Thrash; Katherine Garner, Sec'y, 711 "C" St., N. E., Washington (2).

FLORIDA

Cassadaga—Southern Cassadaga Spiritualist Camp-Meeting Association; Season; January, February, March; Services: Sun. and Thurs. 2:30 and 8 P. M.; Edgar Eldridge, Sec'y.

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Daytona Beach—The Hays Memorial Spiritual Science Church, 221 First Ave., lectures, services and classes; Rev. Margaret Springstead, minister.

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Fort Lauderdale, Florida

Ch. of Life Eternal, Business & Professional Woman's Club, 2100 S.E. 4th Ave., Sun. 7:30 P. M.; Esther Hess, pastor.

Beckoning Light Spiritualist Ch., Woman's Club; Services Sunday evening; Rev. Jewel Williams, 200 N.E. 4th St., Phone: 2-3160.

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Jacksonville, Florida

Spiritual Science Ch., 925 Liberty St.; Sun., Man. & Thurs. 8 P. M.; Rosa Lee Smith; Phone 3-1465-R.

Psychic Study Club, 1136 Hubbard St.; Wed. evening; Etta L. Gardner.

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Miami, Florida

Elizabeth Memorial Sp'list Ch., 729 North East Seventy-first St., Friday, 7:30 P. M.; Rev. Marie Wilson.

Beckoning Light Sp'list Ch., 1621 Southwest Sixth St.; Sun. & Wed., 8 P. M.; Bertie Lilly Candler and Madge Hart.

Spiritual Alliance Temple of Truth, (Charter: Nat'l Sp'list Alliance, Lake Pleasant, Mass.) 1304 N. W. 40th St.; Sun. & Thurs. 8 P. M.; Mabel Smith.

Little Shenandoah Sp'list Ch., 644 S. W. Sixth Ave.; Sun. & Wed. 7:45 P. M.; Ermal McNab; Pearl Hinkson.

Temple of Revelation, 600 S. W. 25th Ave.; Sun. & Wed. 7:45 P. M.; Rev. Ruby J. Schmidt, Pastor, 1803 N.W. 6th St.; Phone 9-9687.

The Roosevelt Spiritual Memorial Ch., 101 N.E. 40th St.; Pastor, Samuel T. Pickens; Ass't Pastor, Nellie M. Pickens.

Temple of Continuity, 4585 West Flagler St.; Geraldine V. Pelton.

Ch. of Metaphysical Science, 1657 N. W. 17th Ave., Sun. 8 P. M.; Arthur Ford, minister; Phone: 48-0051.

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Ormond Beach — First Spiritaulist Temple, 33 North Atlantic Ave., Sunday 7:45 P. M.; Rev. Elsie Fishburn Hicks, minister; Phone: Daytona Beach 7010.

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St. Petersburg, Florida

Sp'list Ch. of The Beloved, 2806 Central Ave.; Sun. & Wed. 8 P. M.; Ethel Post-Parrish; James M. Parrish.

People's Sp'list Ch., 1011 Ninth Ave., North, Wed. & Sun. 7:45 P. M.; Rev. Clifford L. Bias; Rev. Nellie Curry.

Ch. of Spirftual Philosophy, 1715 Tangerine Ave.; Sun. & Thurs. 7:45 P. M.; Clara Knost Larrick; W. H. Larrick, President.

Tampa, Florida

Psychic Center, 315 East Columbus Drive; John Calvert.

Shrine of The Master Sp'list Ch., 1801 Franklin St.; Sun. 7:45 P. M.; Wed. 7:45 P. M. at 1010 E. New Orleans Ave.; Dorothy Graff Flexer, Pastor (32-7492).

Rose of Sharon Spiritual Ch., 2511 21st Ave., Services Sun., Wed. & Friday; President, Lillian B. Young; Sec'y, Mazie D. Evans.

Occult Center School & Ch., 8806 Florida Ave.; Sp'list Service Sun. 8 P. M.; Rev. Nellie Cherry. (Phone 32-1805).

IDAHO

Emmett—Kosmology Ch. and Health Center, James R. Johnson.

ILLINOIS

Aurora—Aurora First Spiritual & Memorial Church, Mission of Love, 529 Clark St.; Emma Ness.

—xxx—

Berwyn—Church of Faith in God, 1212 S. Harvey Ave.; Sun. 3 P. M.; Wed. 8 P. M.; Healing and Messages; Pastor, Anna Zalokar.

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Chicago, Illinois

Englewood Psychic Science Ch., & White Sanctuary Healing Center, 6514 S. Ashland Ave., Sun. 8 P. M.; Healing Thurs. 8 P. M.; Rev. Harry A. Tuffs; WAlbrook 4750.

Faith Spiritual Ch., 2614 N. Austin Ave.; Sun. 10:30 A. M.; Fri. 7:30 P. M.; Revs. Fred & Emily Ludmann.

Evangelical Spiritual Ch., 654 N. Parkside Ave.; Harry M. Hilborn, 5923 West Lake; Ass't, Betty Samples.

Friendly Spiritual Ch., No. 2, 240 W. 63rd St.; Sheldon Northrup.

Puritan Sp'list Ch., 812 W. 59th St., Sun. 8 P. M., Rose MacKay, 8209 East End Ave.

1st Polish American Sp'list Ch., Embassy Bldg., 3940 Fullerton Ave.; (English) Sun. 7:30 P. M.; (Polish) 2nd & 4th Sun. at 2:30 P. M.; Charles Rolack.

Scientific Center of Spiritualism. Midland Hotel, 172 W. Adams St., Orenid Room; Sun. 2:45 & 7:30 P. M.; Catherine Larney.

The First Spiritualist Episcopal Ch., 721 Belmont Ave.; Worship, Healing and Message Services, Sun. 7:30 P. M.

First Temple of Universal Law (Natural Law), 4740 N. Western Ave., 5th Floor; Sun. 10:45 A. M. and 8 P. M.; Charlotte Birkner.

1st Sp'list Ch. of Divinity, 6146 S. Ashland, Sun. & Thurs., 7:30 P. M.; Freda Brown, Pres. (Phone: Hemlock 2447).

Sunflower Sp'list Ch., 2424 N. Avers Ave.; Wed. 2 P. M.; Sun. 8 P. M.; Lena Schaefer. (Phone, Albany 1416).

Ch. of Living Thought, 2729 South Keeler Ave.; Sun. 7:30 P. M. service in Czech language; Charles Golan; Rud Prikop, 2455 S. St. Louis Ave.

Silent Prayer Sanctuary, 1706 North Pulaski Ave., Wed. 8 P. M.; Sophia Schaffer; Phone AL-2-6417.

Bethel Spiritual Ch., 2115 N. California Ave.; Sun. & Thurs., 7:45 P. M.; Candle Light Service, 2nd Thurs.; Elizabeth Palmer. (Phone CApitol 7-2110).

Mission of Love (No. 6) Spiritual Ch., 1838 N. Springfield Ave.; Sun. 8 P. M.; (Last Thursday 8 P. M.) F. Pieper; W. J. Rogers.

Liberal Psychic Science Ch., Midland Hotel, 172 W. Adams St.; Sat. 7:30 P. M.; Pastor, Anthony Camardo.

First Fraternal Spiritual Ch., 4039 W. Madison St.; McEvery Hall; Sun. 2:30 to 5 P.M.; Rev. Emma Binz.

Belmont Sp'list Ch., 1219 Belmont Ave., Sun. & Thurs. 2:30 & 8 P. M.; Sec'y Esther A. Lundquist; Pres. Gertrude McAllister, Phone: Van Buren 6-1625.

Spiritual Science Ch. No. 14 (Formerly the First German American Sp'list Ch.) 2517 W. Fullerton Ave.; M. Schatz, Sec'y.

Cosmic Science Ch., Inc., 3165 N. Clark St.; Sun. 3 & 8 P. M.; Unfoldment Class Tues. 8 P. M.; Message & Healing Wed. & Fri. 8 P. M.; Rev. Rice R. Massey, pastor; Phone: KEdzie 3-5732.

(Chicago Continued)

The Ch. of The Spiritualist, 4557 N. Broadway, Sun. 3 & 8 P. M.; Classes Thurs. 8 P. M.; Rev. Floyd Humble.

Charm Spiritual Ch., 1749 E. 72nd Place; Sun. 8 P. M.; Circles, Tues. 2 & 8 P. M.; Classes: Thurs. 2 P. M.; Rev. Jessie DeKallas. Phone: BUtterfield 8-2079.

Ch. of the Good Sheperd, 2655 W. Homer St.; Sun. & Wed. 8 P. M.; Rev. Alvah Simpson, Phone, HU 9-4361.

Spiritual Science Ch. No. 3; 1715 West 64th St., Sun. 3 & 8 P. M.; Minister, Rev. John Skipper: Phone: HEmlock 4-9181.

The Sp'list Ch. of Truth, 3349 W. North Ave.; Healing, Sun. 7:45 P. M.; services, Sun. 8 P. M.; Theo. Siers, Pres. Phone Bē 5-7455.

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Cicero, Illinois

First Sp'list Ch., 5033 West 25th Place; Sunday, 7:45 P. M.; Mon. 8 P. M.; Rev. Lena (Drews) Crane.

Liberal Psychic Ch., 1331 South 57th Court, Sun. 2:30 P. M.; Mon. 8 P. M.; Anthony Camardo.

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Decatur—1st Sp'list Ch. of Truth, 993 N. Edward St.; Grace W. Brown.

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East St. Louis, Illinois

First Victory Sp'list Ch., 1120 St. Clair Ave., Elizabeth Schlenk, 905 Baugh Ave.; Phone: East 7040.

Unity Science Spiritual Ch., 656 N. 79th St.; Marie Menard, 623 N. 86th; EXpress 3075; Sec'y, Lola Newgent.

Spiritual Scence Ch., 16th & Cleveland Ave.; Pastor, Laura Phillips; Sec'y, Mrs. Clarence Prater, R. R. 2, Millstadt, Ill.

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Joliet—First Society of Sp'list Ch., Jasper & Glenwood Place; Sun. 2:30 P. M.; Emiline B. Davis, Pres.

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LeRoy—J. T. & E. J. Crumbaugh Sp'list Ch.; Chas. C. Cunningham.

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Peoria, Illinois

Spiritual Ch. of God Center, G. A. R. Hall; Rev. M. E. Price, 813 W. Gift; Phone 2-4608.

Trinity Memorial Sp'list Ch.; Peoria Women's Club; Wed. 8 P. M.; Pres. Margaret Dumie; Sec'y, Nora Turnbull.

Ch. of Revelation, 211 White St.; Rev. Jeanette Smith.

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Rockford, Illinois

1st Sp'list Ch. of Rockford, Shrine Temple, 323 N. Main St.; Clifton E. Crawford.

People's Spiritual Ch. of God, 1016 4th Ave.; Rev. Elizabeth J. Moore.

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Westmont—Unity Sp'list Ch., 13 W. Quincy St.; E. Backlund.

INDIANA

Anderson, Indiana

Madison Ave. Sp'list Ch., 13th & Madison Ave.; Fanchion Harwood.

The Wayshower Spiritual Mission, Tues. & Thurs. 7:45 P. M.; Sat. 2 & 7:45 P. M.; Dr. Marie F. Morris, 2030 Louise St.

Sp'list Temple of Truth, American Room, Hotel Anderson, Sun. 7:30 P. M.; Rev. Virginia Leach Falls.

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Elkhart—Christian Spiritual Temple, 209½ S. Main St., Minister, Rev. Harry Sutton, 1800 Frances Ave.

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Evansville—Union Spiritual Ch., Third Ave. and Michigan St.; Sun. & Wed. 8 P. M.; Rev. Jeannette Hoeppel, pastor.

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Fort Wayne, Indiana

Sp'list Ch. of Divine Science (N.S.A.) 1615 Wells St., cor. Spring St.; Sun. 7:30 P. M.; Thurs. 2, 7, 7:45 P. M.; first & third Sun. 2:30 P. M.; Bernice Brock; Russell D. Hawk.

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Gary—1st Sp'list Ch. of Gary, 2430 & 2432 West 11th St., Edna Hires, Pres.; Sec'y, Reba Schallon, 230 Ellsworth St.

(Indiana Continued)

Hammond, Indiana

Unity Spiritualist Church, 5454 Holman Ave.; K. of P. Hall; Ruth Coyle.

xxx

Indianapolis, Indiana

Psychic Science Sp'list Ch., 1415 Central Ave.; Dollie Clark & B. F. Clark.

Progressive Sp'list Ch., St. Clair & Park Ave.; Paul Leach; J. F. Van Meir.

Sp'list Center Ch., 214 South Arsenal Ave.; C. C. Driskell.

Holy Quietness (S.M.A.) Sp'list Ch., 813 West New York St., Rev. Mamie Worland; J. A. Worland.

Truelight Sp'list Ch. (S.M.A.) 1426 Astor St.; Sun. 7:45 P. M.; Rev. Affie L. Reep, Pastor; Carl Reep, Pres.

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Lafayette, Indiana

Ch. of Divine Truth, Ferry St. (between 5th & 6th); Speaker, Wm. S. Andrew; Pres. Celia White.

Psychic Science Sp'list Ch., 712 Columbia St.; Sun. 7:45 P. M.; Pres., Mae Sullivan.

xxx

Marion — Distributor of Light Sp'list Ch., Nebraska & 2nd St.; Mabel Pittman.

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Peru—1st Sp'list Ch. 62 S. Miami St.; Sun. & Wed. 7:45 P. M.; Adelpha Whistler, Pastor & President; Pearl Cunningham, Co-pastor.

xxx

South Bend—Ch. of Spiritual Truth, 519 S. St. Joseph St.; Marie Smith.

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Terre Haute—Golden Hour Sp'list Ch., 503½ Wabash Ave.; Nellie Hodges; Goldie Russell.

IOWA

Des Moines, Iowa

Spiritual Temple of The Good Shepherd, 918 Locust St., Minister, Emily Ferris; Sec'y, Maxine C. Bryant, 617½ W. 14th St.

KANSAS

Kansas City — 1st Sp'list Ch., 1061 Armstrong Ave.; Sun. Healing 7:30 P. M.; Tues. 2 & 7 P. M.; 322 Ann Ave.; Betty Palmer.

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Witchita, Kansas

First Spiritualist Church, 121 South Main St.; Neva Durham.

Spiritual Temple of God, 417 East English; Sun. 7:45 P. M.; Frank E. Diller, Pres.

KENTUCKY

Paducah — Psychic Study Club (Kingdom Sp'list Ch.) R.F.D. No. 1, Buckner Lane; Sunday 8 P. M. and weekly class, sponsored by Mr. and Mrs. L. M. Faith; Sunday service & Wednesday evening class conducted at pastor's, Rev. Walter R. McNeil, residence, R.F.D. No. 6, Paducah, Kentucky.

LOUISIANA

New Orleans—Divine Fellowship of Sp'lism, 823 Spain St.; Fri. & Sun., 8 P. M.; Lillian McGivney, Ada DuBard Gunter.

MARYLAND

Baltimore, Maryland

Temple of Wisdom (Spiritual Sc. Ch.) 500 East 39th St.; Sun. 10:30 & 8 P. M.; Wed. 2 & 8 P. M.; Thurs., Healing, 1 P. M.; Rev. Elizabeth Dennis, 2908 Louden Ave. Phone: LIberty 4512.

United Bible Spiritual Temple, 1830 Bolton St.; Sun., Wed & Fri. 8 P. M.; Rev. Grace P. Bauer, 1815 N. Broadway.

MASSACHUSETTS

Boston, Mass.

Psychic Center, 198 Dartmouth St. (Opposite Copley Plaza Hotel) Daily 8 P. M., Sun. 3 and 8 P. M.

Daniel Spiritual Ch., 89 West Springfield St.; Sun., Tues., Wed. & Fri., 8 P. M.; D. A. Durant.

Chapel of Communication, 168 Dartmouth St.; Hotel Manor; Sun. 7:15 P. M.; Tues., Thurs. & Fri. 7:30 P. M.; Wed. 2:30 P. M.; Rev. John E. Reese.

Cambridge—1st Sp'list Ch., 631 Mass. Ave.; Marion F. Upham.

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Fitchburg — 1st Spiritual Alliance Ch., 21 Union St. Mildred D. Smith.

xxx

Haverhill—Universal Church of The Master, Inc., U. S. W. V. Hall, 16 Court St.; Sunday 3 & 7 P. M.; Healers always in attendance; Rev. George L Short, pastor & president; Mamie B. Short, teacher, Sec'y & Treas.

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Lynn—1st Sp'list Ch., 61 Exchange St., Sharon Hall (near Central Sq.). Wed. 7:30 P. M.; Sun. 3 & 8 P. M.; Financial Sec'y Agnes Winstanley; Pres. Della Davis.

xxx

Quincy — First Spiritualist Church, No. 4 Maple Street; Bert DeYoung.

xxx

Salem—First Spiritualist Mission, Sewell St., Gladys Worsencroft, President; Treas., Everett L. Gray, 45 Ellsworth Ave., Beverly, Mass.

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Springfield, Massachusetts

1st Sp'list Ch., 33-37 Bliss St.; Sun. 3 & 7:30 P. M.; Thurs. 7:30 P. M.

1st Sp'list Alliance Ch., 137½ State St., Room 302; Alice Thurston; Joseph Hendeberg.

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Worcester, Massachusetts

Spiritual Center, 598 Main St., Mon. 7 P. M.; Thurs. 2:30 & 7 P. M.; Rev. Flora Parker.

1st Spiritual Ch., 35 Oread St.; Sun. 3 & 8 P. M.; Pres. Wm. R. Irwin; Sec'y, Susie Coffin, 12 Trinity St., Worcester (5).

MICHIGAN

Battle Creek—1st Sp'list Episcopal Ch. of Battle Creek; Carpenter's Hall, Sun. 7:30 P. M.; Glenn R. Brenner, Pres.

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Cadillac — First Spiritualist Church, 122 E. Nelson St.; Pres. Guy Curtis.

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Coldwater—(I.S.A.) Spiritualist Temple, 52½ W. Chicago St., Mon. & Sun. 7:30 P. M.; Rev. Pearl Burns, Pastor; Laura Crown, Ass't Pastor.

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Detroit, Michigan

Gardner Healing Center, 4326 4th Ave.; Mon., Wed. & Fri. 9 to 9; Henry Gardner.

1st Psychic Ch. of Brighmoor, 21729 Fenkell Blvd.; Sun. & Thurs. 8 P. M.; Tues. & Wed. 8 P. M.; Elizabeth Armitage.

Edward's Memorial Center, 1416 Ferry Park (near Sterling Ave.); Fri. 8 P. M.; Lillian Ryder.

Trinity Sp'list Ch., 2501 Coplin Ave. at Vernor Hgwy. E.; Sarah Anderson.

Christian Ch. of Progress (Spiritualist), Eastern Star Temple, 80 W. Alexandria Ave.; Jean Pattie, Sec'y.

Memorial Tabernacle, K. of P. Temple, cor. W. Lafayette & Dragon; Sun. 8 P. M.; William & Mildred Cosner. Phone: WA-8-6756.

Dr. Robert Jensen Memorial Ch., 2024 Vinewood Ave.; Clara Barnett Smith.

First Trinity Memorial Spiritualist Church, 2116 Hilliger St., Sun. 8 P. M.; Rev. Lucille Mellotte, 676 Continental (Detroit (14); VAlley 25639.

Psychic Science Temple Beulah, 9266 Rivera St.; Rev. Esther Reynolds, 5176 Grand River.

Center of Spiritual Hope, Barlum Hotel, Cadillac Sq., Parlor D; Sun. 7:30 P. M.; Pastor, Hazel Damrau; Asst. Pastor, Ina Stigall.

1st Church of Spirit Communion, 3910 Avery Ave.; Sun. 11 A. M.; Homer Warren Watkins.

Allen Memorial Center, 616 W. Hancock at Second; Sun. 7:45 P. M.; Rev. Edith L. Green; Phone, TYler 4-1004.

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Eaton Rapids — Sp'list Episcopal Ch., East Hamlin St.; John Bunker; Robert Chaney.

Flint—Sp'list Episcopal Ch., 733 South Saginaw St.; Noah Rice.

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Grand Rapids—First Ch. of Truth, 26 Shelby St.; S. W.; Pres. G. H. Moler; Sec'y, Mrs. M. Fisk.

xxx

Hazel Park—St. Mary's Ch. Christian Corinthian of America, 21207 John R. cor. of Bernard; Pres. Gertrude Paull; Sec'y, Catherine McDermott.

xxx

Howell—Spiritual Ch. of Healing, 110½ E. Grand River; Sunday 8 P. M. — Healing, lecture and messages; Classes by appointment; Rev. Sylvia Ann Sears, — Phone: 929-W.

xxx

Jackson—Goodfellow Sp'list Ch., 1014 LeRoy at Ellery; James Tingley.

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Kalamazoo, Michigan

Ch. of Spiritual Truth, 610 Mill St.; Sun. Lyceum 11 A. M.; Sun. 3 & 7 P. M.; Thurs. 7:45 P. M.; Mattie M. Barents.

Psychic Center, 718 Elm Place, Healing center; Mental mediumship; Rev. Mabel Cuddington.

Psychic Society Ch., 309 N. Burdick St.; Sun. 8 P. M.; Class, Wed.; Circle, Fri. 8 P. M. at 714 N. Rose St.; Rev. Beth Roche', Minister.

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Lansing—1st Spiritualist Episcopal Church, Main Auditorium, Y. W. C. A., Townsend St.; Claude M. Jewell, 526 South Waverly Road, Lansing.

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Muskegon, Michigan

Spiritual Fellowship, 187 East Grand Ave.; Wm. R. Aldred, D.D.

xxx

Owosso—First Sp'list Episcopal Ch., 610 Clinton St.; Ella Riley.

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Pontiac—1st Progressive Sp'list Ch., 16 Chase St.; Mabel Barnes.

xxx

Roseville—Church of Harmony of Christian Corinthians, 17358 Roseville Blvd; Sun. 7:30 P. M.; Minister, Rev. Lura Matthews; Staff mediums: Rev. Leigh Drake & Rev. Christine Drake.

MINNESOTA

Duluth—1st Sp'list Temple, 601 E. 5th St.; Bessie Magnuson; C. W. Olson; C. Hegge; Ann Smaley.

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Minneapolis, Minnesota

2nd Sp'list Ch., 23rd & Lyndale Aves., North; Sun. 7:45 P. M.; President & Pastor, Howard C. Lemire.

Psychic Center Sp'list Episcopal Ch., Minnehaha Hall, 1531 E. Lake St.; Sun. 3:30 & 7:45; Wed. 2 to 5 P. M.; Clara S. Johnson.

Ch. of Infinite Wisdom, 614-620 East 15th St.; Henry M. Paulson.

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St. Paul—Golden Rule Sp'list Ch., 25 E. 5th St.; Sun. 3 & 7:45 P. M.; 1st & 3rd Wed., 1 P. M.; H. M. Peterson.

MISSOURI

Kansas City, Missouri

1st Sp'list Ch., "Little Chapel on Broadway," 3841 Broadway, Sun. & Wed., 8 P. M.; M. D Russell, C. M. Ball.

2nd Science Progressive Ch. of Life, 4214 E. 26th St.; Sun. 8 P. M.; Circles, Thurs. 8 P. M.; Rev. Ethel Whedon.

4th Ch. Science of Progressive Life, 3745 Chestnut St.; Sun. 7:45 P. M.; Wed. 2 & 8 P. M.; Ivella Barnes, Minister.

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St. Joseph—Sp'list Episcopal Ch., 2102 Felix; Pres. B. V. Garner; Sec'y, Mrs. Bernice McGrew, 209 S. 15th St.

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St. Louis, Missouri

Memorial Sp'list Science Ch., 3850 Cleveland Ave.; Sun. 7:45 P. M.; 1st Sun. 2 & 7:45 P. M.; Pastor, Mary Rogers Hutson (Phone, Prospect 6878).

Psychic Center, 3813 Washington Blvd.; Thurs. & Sun. 8 P. M.; Ida F. Eggers.

Unity Spiritual Science Advanced Soul Church, 4408 North 19th St.; Tues. & Sun. 3 & 8 P. M.; Josephine Erhart.

(St. Louis Continued)

Ch. of Spiritual Science, 3801 Wyoming St.; E. R. Foskett & Rose Mary Reisinger; School of Spiritual Science & Philosophy; Elizabeth Swanks, 4855 Sigel Ave.

Progressive Sp'list Lyceum & Research So. of St. Louis meets Mon. 7:45 P. M.; 4349 Manchester Ave.; Robert C. Kroll, Conductor.

Society of Spiritual Fellowship, 3816a N Grand Ave.; Wed. 2 P. M.; Fri. 8 P. M.; Elsie Andreas.

St. Ann's Sp'list Episcopal Ch., 3862 Delmar; Sun. 7:30 P. M.; Tues. 8 P. M.; Wed. 1 P. M.; Bernice M. Bennett; Gertrude Hannah; Rosedale: 7137.

Bright Star Ch. of Unity—Ch. of Prophecy & Divine Healing; 3660 Castleman; Sun. 8 P. M.; Wed. 2 P. M.; Class, Fri. 8 P. M.; Rev. Mollie Bauer, Minister; Phone: PRospect 3830.

Unity Science Spiritual Ch., Blue Room Roosevelt Hotel, Delmar & Euclid Sts.; Emma Roney, 5052 Waterman.

Corinth Nat'l Spiritual Ch., 3921 N. 19th St.; Fri. & Sun. 8 P. M.; Class, Wed. 8 P. M.; Rev. Nellie Carter, Phone: Chestnut 6291.

Missouri Spiritual Science Ch., 3549 Arsenal St.; Anna Bothmann, 3653 Alberta St.

Soul Science Sp'list Ch., Sheraton Hotel, Pine Room, Lindell Blvd. & Spring St.; Wed. & Sun. 7:45 P. M.; Iona Brandt.

NEW HAMPSHIRE

Manchester — Psychic Center, Y. M. C. A., Room C, Mechanic St.; Henry L. Paradis, 45 Haines St., Nashua.

NEW JERSEY

Camden, New Jersey

Fourth Spiritualist Church, 28 North 26th St., Lyceum, 11 A. M.; Services: Sun. & Wed. 7:45 P. M.; Pastor, Rev. Elizabeth E. Giberson, 288 Linden Ave., Woodlynne, N. J.; Phone Camden, 4-4785-J.

2nd Sp'list Ch. (N.S.A.), Legion Room, Walt Whitman Hotel, B'way & Cooper St.; Sun. 7:45 P. M.; Catherine Broome, 246 S. 34; Phone WO-4-7446.

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Clifton—Ch. of Spiritual Advice, 17 Yereance Ave.; Martha Heimann.

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East Orange—Ch. of Sp'list Harmony, 7 Hollywood Ave.; Connie Clark.

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Englewood—Ch. of the Holy Spirit (I.G.A.S.), 92 Knickerbocker Road; Sun. 8 P. M.; Rev. M. McBride Panton.

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Jersey City—Grace Divine Spiritual Ch., 191 Griffith St. (near Summit); Sun. 7:30 P. M., Tues. & Sat. 8 P. M.; Thurs. 2 P. M.; Ethel Arrigo.

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Leonia—Holy Trinity Ch. of Psychic Science, 309 Beechwood Place; Sun., Tues. & Thurs. 7:30 P. M.; Mon. & Thurs. 2 P. M.; Rev. Helen M. Paul.

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Long Branch—Trinity Ch. of Spiritual Science 111 Wash St.; Mary Reva Wood.

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Neptune City—Star Spiritual Ch., 134 Sylvania Ave. Loweta Fine.

xxx

Newark—Ch. of Spiritual Peace, Love and Faith; 769 Hunterdon St., Wed. & Fri. 8 P. M.; Agatha Remsen.

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Passaic — Memorial Sp'list Church, 164 Hope Ave.; Christine Reckenbeil.

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Paterson, New Jersey

1st Spiritual Ch., 142 Carroll St.; Sun. & Wed. 7:30 P. M.; Wed. 2 P. M.; Emily Freestone-Hewitt.

West Broadway (2nd) Sp'list Ch., 176 Broadway; Elizabeth Spittler.

Ch. of Spiritual Faith, Inc., 541 E. 25th St.; Sun. 7:30 P. M.; Mon., Wed. & Fri. 2 & 7:30 P. M.; Rufus A. Pratt: (Phone LAmbert 3-0979); Myrtle Morse.

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Riverton—Church of Universal Science; 412 Main St.; Sunday 7:30 P. M.; Rev. Emma Munch Phone: RIverton 9-0306.

(New Jersey Continued)

Trenton, New Jersey

1st Sp'list Ch., 47 N. Clinton Ave.; Carpenter's Hall; J. P. Hartman; M. A. Hartman.

Spiritual Science Center, 20 Bank St., Class Sat. 8 P. M.; Jeannette Warner, Pres. Phone: 42364.

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Union City, New Jersey

Divine Psychic Mission of Consolation, 419 38th St.; Founder, Rev. Anna Doermer-Simms; Pastor, Rev. H. C. Millare.

Spiritual Ch. of Divine Guidance, 517 37th St.; Sun. 7:30 P. M.; Fri. 2 & 8 P. M.; healing Tues. 2 P. M.; Classes, Tues. & Thurs. evenings. Rev. Sophie Busch, 199 Cambridge Ave., Jersey City 7, N. J.

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West Englewood—John's 1st Memorial Spiritual Ch., 27 Forest Ave.; Sun., Mon. & Wed. 7:30 P. M.; Tues. & Fri. 2 P. M.; Marie Louise Gallo.

NEW YORK STATE

Albany—1st Sp'list Ch., 264 Central Ave.; Sun. 7, Wed. 7:45 P. M.; Pastor, Alice M. Hughes, 209 Sherman St.

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Binghamton, New York

1st Sp'list Ch. (I. G. A. S.) 299 Chenango St.; Sun. 7:30 P. M.; Myrtle Powell.

First National Sp'list Ch., Blue Room, Arlington, Hotel; Robert Howell, Minister.

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Brooklyn, N. Y.

Divine Sp'list Ch., 295 Schermerhorn St. (near Nevin St.) Sun., Tues., Thurs., & Fri. 7 P. M.; Mon. & Wed. 1 P. M.; Beatrice De Hunt.

The Ch. of Divine Guidance, Aux. 5808 Myrtle Aev.; Tues. & Thurs. 2 & 8 P. M.; Sun. 8 P. M.; Emily Drescher.

St. John's Sp'list Ch., 8025 3rd Ave.; Sun. & Fri. 8 P. M.; Wed. 2 P. M. (B.M.T. subway 4th Ave., Local 77th Station); Lillian Johnson.

Ecclesiastical Council of The Spiritual Sc. Mother Ch. Inc., 1st Spiritual Sc. Ch. of Brooklyn, 576 Macon St., Frances H. Parker.

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Buffalo, New York

Cold Spring Sp'list Ch. Second Floor 1445 Jefferson Ave.; Sun. 8 P. M. (Medium's Day 3rd Sun.) Mildred Mason.

Temple of Divine Science, Sp'list Ch., 267 Sycamore St.; Sun. 7:45 P. M.; (Medium's Day, 4th Sun.); K. L. Henderson (Phone WA 4651).

Light Sp'list Ch., Delta Temple, 692 East Utica St.; Medium's Day, 3rd Sun.; Sun. 8 P. M.; Rev. Nettie Roehl.

1st Spiritual Science Ch., 557 Tonowanda St; (Riverside Bus) Sun. 7:45 P. M.; Rev. J. J. Carroll & Rev. Lanora Wolf (Visiting Mediums welcome) Phone: Riverside 3769.

Sp'list Church of Life, (N. S. A.) 79 Richmond Ave. (at Summer) Sun. 8 P. M; All billet reading Wed. 8:30 P. M; Rev. T. John Kelly.

Unity Sp'list Ch., LeRoy & Fillmore Ave., Sun., 7:45 P. M. (Medium's Day, First Sunday) Margaret Hauth.

John Carlson Memorial Spiritualist Church, Golden Light of The World, 95 Johnson Park, Sunday 7:45 P. M.; (Medium's Day —2nd & 4th Sunday) Edith Sandy, 62 College St.

Nazarene Sp'list Ch., 796 Ellicott St. near High St.; Sun. 7:45 P. M.; Circles, Wed. & Fri. 8 P. M.; (Medium's Day 4th Sun. at 3 P. M.; Pastor, Rowland A. Henry.

Sunshine Christian Sp'list Ch., 284 Jefferson Ave. (side entrance); Thurs. & Sun. 8 P. M.; Rev. Margaret Burgan.

Trinity Sp'list Ch., 34 Elam Place; Sun. 7:45 P. M.; Wed. 8 P. M.; Rev. Florence E. Martin, pastor; Leo Seibert, Ass't pastor; Rev. Rosallind K. Glasser, President.

Pierce Memorial Sp'list Ch., 15 Harwood Place, Sun. 8 P. M.; Mon. class 8 P. M.; Message circles, Tues. 2:30 P. M. & Fri. 8 P. M.; Rev. Vivian Davis; Phone: GRant 8179.

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East Aurora—1st Sp'list Temple, 29 Temple St.; Ethel Squier.

Elmira, New York

Universalist Sp'list Ch., 225½ Franklin St.; Pauline Hamm.

1st Sp'list Ch., 463 E. Church St., I.O.O.F. Temple; Eva Roetwick.

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Jamestown — Open Door Sp'list Ch., 503 E. Second St; Sun & Wed. 8 P. M; (Medium's Day, last Sun.) Carrie Yarter.

xxx

Lockport—Lock City Sp'list Temple, 11 Cottage St.; Sun. 7:30 P M.; Wed. 7:45 P. M.; (medium's day 3rd Sun. 3:30 & 7:30 P. M.) Norman F. Lederhaus, 59 Walnut St.

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Long Island, New York

South Ozone Park—Helen Memorial Sp'list Ch., 143-16 Sutter Ave.; Sun. 8:15 P. M.; Tues. 1:45 & 8 P. M.; G. E. Wagner.

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Jamaica—Church of Eternal Light, 9050 170th Street, cor. Jamaica Ave. Services, Mon., Tue., and Thur. 2 P. M. and 8 P. M. Rev. William Skidmore, Pastor. Rev. Mary Skidmore, Services Sun. 8 P. M., Wed. 2 and 8 P. M. Phone Virginia 9-7243.

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Richmond Hill South -- Ch. of Spiritual Guidance, 111-41 120th St; Sun. 8 P. M; Rev. Mollie Beck; Classes: Phone: Virginia 3-5979.

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Richmond Hill—Spiritual Center of Unity, 89-31 114th St.; Sun. 8 P. M. Classes for spiritual unfoldment; Hilda White (Phone VIrginia 7-5120 W).

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West Hempstead—Sp'list Ch. of Magdalena, 559 Henry St. (2 blocks south Hempstead Turnpike at Nassau Blvd.); Sun. & Wed. 8 Thurs. 2 P. M.; Thurs. 10:30 A. M.; Miss Marion Miller.

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New York City, New York

Aquarian Brotherhood of Christ, 244 West 75th St., Carolyn C. Duke, S. T., Sun. 7 P. M.; Mon. 7:30 P. M.; Wed. 2:15 P. M.; Fri. 7:30 P. M.; Rev. Olive Kruger.

Ch. of Believers in God, Green Room, Hotel McAlpin, Broadway at 34th St., Sun. 10:30 A. M.; Founder, Johannes Greber.

Hindu Truth Center, Suite No. 703, Steinway Hall, 113 West 57th St. Free lectures, Thurs., Sat. & Sun. 8:30 P. M.: Also Free lecture Sun., 2:45 P. M.; Classes, Mon. & Tues. 8:30 P. M.; Dr. Sant Ram Mandal, Leader.

Stead Memorial Center, 41 W 88th St., Sun. 8 P. M.; Classes: Wed. 2 & 8 P. M.; also Fri. 8 P. M.; Rev. Bertha Marx, minister.

Occult Science Society, Inc. Meetings held 2nd & 4th Fri. each month at Hotel Times Square, 43rd St. & 8th Ave., New York City.

The 1st Ch. of Spiritual Vision, 100 W. 61st St.; Sun. 11 A. M.; Tues., Wed & Fri. 6 P. M.; Thurs. & Sat. 1 P. M.; Angela V. Call, pastor. (Phone, PLaza 7-1799).

Beacon Light Spiritualist Church, 169 West 98th St., Apt. No. 8, Tues. & Thurs. 2:30 & 8 P. M.; Sun. 8 P. M.; Rev. Hermine Leger.

Little Cedar Sp'list Ch., 123 W. 94th St.; Wed. 1 P. M.; Sun., Tues., Thurs., Fri. 7:30 P. M.; Beulah M. Brown.

Ch. of Science & Philosophy, 221 W. 105th St; Apt. 1 W; Tues. 2 P. M; Wed., Fri & Sun. 8 P. M; Anna C. Gaze.
Spiritual & Ethical Society, Steinway Hall, 113 W. 57th St.; Sun. 3 P. M.; Office, 608 W. 140th St.; Fred W. Schneider.

Helen Brand Memorial Sp'list Ch., The Metropolitan Studios, 1425 Broadway near 40th St., Studio 67; Alternate Sun. 2:30 P. M.; Classes, Tues. & Wed. by appointment at 530 W. 136th St., Apt. 65: Pastor, Hazel Herrejon (Phone Audubon 3-0932); Sec'y, Caron Smith.

United Sp'lists' Ch., 41 W. 73rd St.; Wed. & Fri. 7 P. M.; Thurs. & Sat. 1 P. M.; Sun. 11 A. M. (No messages Sun.)

Victor Seabury Memorial, 1947 B'way, Loewe's Bldg., Mon. 7:30 P. M.; Phone: GRamercy 78429; Frances Seabury, pastor.

N. Y. Psychology Forum, Studio 608, Steinway Hall, 113 West 57th St.; Tues. 8 P. M.; Ann Koernig, director, 64 W. 9th St., N. Y. C. (11), N. Y.

Spiritual Science Mother Ch., (Founded 1923) Studio No. 503, Carnegie Hall; Pastors: Glenn Argoe, Alice W. Tindall, Frances Parker.

(New York City Continued)

Cathedral of Faith, Inc., 21 W. 82nd St.; Bishop Richard Renardo; Phone Trafalgar 3-0994.

Ecclesiastical Council of Spiritual Sc. Mother Ch., Inc.; Studio 856; Carnegie Hall, 154 West 57th St., Wed. & Fri. 7 P. M.; Frances H. Parker.

Midtown Sp'list Ch., 123 West 94th St.; Mon. & Wed. 7 P. M.; Sat. 1 P. M.; Evelyn Rivera.

Ch. of Eternal Life, 1226 Second Ave., Message service: Mon & Wed. 8 P. M.; Healing, Fri. 8 P. M.; Rev. R. Hauser; Josephine Cari, Sec'y.

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Niagara Falls—White Rose Center of Free Psychic Truth, Unitarian Ch. Bldg.; 639 Main St.; Rosebud Vogel.

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Rochester, New York

Ch. of Divine Inspiration, 27 Appleton St., Sun. & Wed. 8 P. M.; Medium's Day 4th Sunday; Rev. Ethel E. Taylor, Minister.

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Universal Psychic Science Church, Chapter Room No. 3, Syracuse Temple, Y. W. C. A.; Wed. & Sun. 8 P. M.; Rev. Ruth La Barr, Minister.

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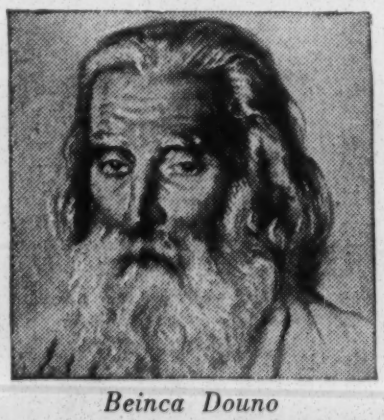

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